

THE PHILOSOPHY OF PERSONALITY

Radhakamál Mukerjee

BY THE SAME AUTHOR

- Principles of Comparative Economics* (2 vols.)
Borderlands of Economics
The Foundations of Indian Economics
Civics
Rural Economy of India
Democracies of the East
Food Planning for Four Hundred Millions
Regional Sociology
Introduction to Social Psychology (with N. N. SEN GUPTA)
Groundwork of Economics
The Theory and Art of Mysticism
Migrant Asia
The Regional Balance of Man
The Land Problems of India
The Changing Face of Bengal
Economic Problems of Modern India (Ed.) (2 vols.)
Fields and Farmers in Oudh (Ed.)
Man and His Habitation
The Institutional Theory of Economics
The Political Economy of Population
The Economic History of India, 1600-1800
The Indian Working Class
Planning the Countryside
Races, Lands and Food
I Social Ecology
II The Social Function of Art
III The Social Structure of Values
IV The Dynamics of Morals
V The Symbolic Life of Man
The History of Indian Civilization
The Culture and Art of India
The Lord of the Autumn Moons
The Dimensions of Human Evolution
The Philosophy of Social Science
The Cosmic Art of India (in press)

THE PHILOSOPHY OF PERSONALITY

RADHAKAMAL MUKERJEE

*Formerly Vice-Chancellor, Lucknow University
Director, J. K. Institute of Sociology and Human Relations*



ALLIED PUBLISHERS PRIVATE LIMITED

BOMBAY - NEW DELHI - CALCUTTA - MADRAS

LONDON - NEW YORK



First Published 1963

ALLIED PUBLISHERS PRIVATE LTD

15 Graham Road, Ballard Estate, Bombay 1

13/14 Asaf Ali Road, New Delhi 1

17 Chittaranjan Avenue, Calcutta-13

38-C Mount Road, Madras 6

137
MUK

20.10.93

7531

Representatives Abroad

GEORGE ALLEN AND UNWIN LTD

Ruskin House, Museum Street, London W.C. 1

© Allied Publishers Private Ltd, 1963

Printed in India by Dhirubhai J. Desai, at the States' People Press, Fort,
Bombay 1 and Published by R. N. Sachdev for Allied Publishers
Private Ltd, 15 Graham Road, Ballard Estate, Bombay 1.

CONTENTS



INTRODUCTION	
I THE DIMENSIONS OF PERSONALITY :	
• BIOLOGICAL, SOCIAL, TRANSCENDENT	15
II THE CENTRAL TRANSCENDING FUNCTION OF PERSONALITY	36
III THE NORMS AND DIMENSIONS OF SEXUALITY :	
PASSION, LOVE, COMPASSION	68
IV THE NORMS AND DIMENSIONS OF MORALITY :	
PRUDENCE. LOYALTY, REVERENCE	91
V THE NORMS AND DIMENSIONS OF RELIGION :	
COSMIC WONDER, WORSHIP, TRANSCEN- DENCE	119
VI THE GENERAL LAWS OF COSMIC AFFILIA- TION : RHYTHMS, DIALECTICS, NORMS	139
VII COSMIC MAN AND HUMAN COSMOS	164
VIII TRANSHUMANISM—THE OPEN SYSTEM OF PERSONALITY-IN-COMMUNION	195
BIBLIOGRAPHY	225
INDEX	231

THE PHILOSOPHY OF PERSONALITY

INTRODUCTION

IN THE COURSE OF HIS LONG MENTAL EVOLUTION FROM THE primates, *homo sapiens* came to be endowed with certain specific dispositions of self-assertion, pugnacity and hate, and elusive dispositions of self-extension, love and participation. It is these latter that reveal the true and full meaning and value of man's evolution, and direct the undefinable course of his mind, personality and values. Due to the development of his intellect, memory and intuition, he becomes both an actor and observer, and transcends any given immediate biological situation. He exists as an animal, and at the same time, unlike the latter, moves beyond himself and his finite environment. He may be defined as the 'open', or 'transcending' animal. He is unique, exceptionally gifted in the natural order of evolution—a sudden spurt of openness and transcendence of life and mind, values and potentialities. It is from his open self-hood, from his undefined, future-directed self-actualisation and self-transcendence, and not from his organic evolution and opportunistic processes of adaptation and survival, that his authentic and productive strivings, values and fulfilment are derived. Human transmutation, induced and directed by the intrinsic values of life, is as forward-oriented, radical and natural as the metamorphosis of the caterpillar into the butterfly or moth.

Human adaptation, accordingly, is transformed into human freedom and transcendence, and human growth into human fulfilment in the context of intrinsic, integral and universal values and unpredictable possibilities of man both as the unique individual and as species. The essence of human evolution is found in purposive control and direction in terms of transcendent man-and-cosmos transactions and values for both individual and mankind-as-a whole.

Transcendence embodies the core of man's nature and values, and moulds his cosmic possibilities. This is missed by the current psychological theories of mind, personality and behaviour that are largely confined to man-and-environment transactions in a determinate and opportunistic frame of reference. These hardly give consideration to ideal human values and potentialities, and underscore intuition and imagination, purpose and will. Above all, these do not adequately acknowledge nor explain the openness, wholeness and transcendence of the personality that are basic for human living and becoming within society and cosmos-totality.

The definition of the personality, accordingly, needs modification to include the sum total of the individual's characteristic modes of adjustment at different dimensions, biological, social and ideal, cosmic or transcendent. The personality "transacts" with the environment, not segmentally as the biological and the social creature, but entirely as the psycho-spiritual whole responsive to the cosmos-whole. Rarely is personality adjustment a device of mere tension reduction, an automatic seeking and gratification of instinctual goals or a habitual conformation to social traditions and values. The biological, social and ideal or transcendent patterns of adjustment, both inner and outer, are perceived and accepted into a consistent and integrated system. The crux of the whole process of wholesome and harmonious adjustment of the personality is represented by an individualised hierarchy of values. In the modern psychological theories of personality not only are the dimensions of the personality not carefully distinguished, but the schemata of values in respect of self, the other and cosmos that, indeed, provides the key to personality integration and development, is given scant consideration.

The personality's continuing process of valuation, achieving healthy, integrated adjustment to the changing conditions of living within cosmos is linked with its higher cognitive and intuitive processes. The growth and maturation of the personality lie in an increasing awareness of the whole, the universal and the cosmic embedded in the mind; and intuition and imagination more than reason and intellect are involved in this. From intuitive self-extension, self-indentification and self-transcend-

ence are, indeed, derived man's profound valuations, insights, exaltations, solitudes and adventures of communion that underlie his moral and spiritual fulfilment and his sense of true worth, freedom and dignity. Without these we know little of the depths and vistas of the personality and its fulfilment, and yet different schools of modern psychology and psycho-analysis seem to agree in disavowing these wholesale.

The multi-layered self emerges with transcendence even at the biological and social dimension; but transcendence is complete and perfect at the reflective, ideal, cosmic dimension. Here the distinction between self-awareness and object of awareness disappears in a unitive, self-forgetful experience. Awareness at the biological and the social dimension is nothing but a stage of a total and single cognitive and intuitive experience. This defeats the methods of an associationist or behaviouristic psychology.

With man's intrinsic freedom, self-surrender and self-transcendence, the scientific-empirical notions of human nature become completely inadequate. Especially does an "objective psychology" fail to appreciate the significance not only of the "peak experiences" of aesthetic-mystical communion, harmony and identity, but also of the unpredictable possibilities revealed by the normal interplay of creative intuition and faith, conscience and exercise of volition. These are associated with intense and pervasive feelings and sentiments of joy, insight, ecstasy and consecration that testify to the core of man's being as free, creative and self-transcending rather than as sharply definable and causally determined. No empirical investigation ruled by the methods and assumptions of behaviourism, Freudianism or the older introspective school can touch the inherent freedom, transcendence and unrepeatability characteristic of essential being. In a remarkable paper on "Mind and Near-Mind" Hocking points out that psychology as a natural science deals with "near mind," with something related to or derived from mind, and reveals no knowledge of mind itself.

The school of psychologists who are "personalistic" have recently stressed the role of the human mind and self in building up and integrating such highly dynamic formations as interests, purposes and values that invest the human organism

with its striving, aspiring, directed character. Jung's principle of individuation, in particular, emphasises the achievement of self-hood as the goal of life which transcends the psychic conflict of the noble and base elements, the conscious and unconscious, in a harmony and integration that are never completed and are incompletionable. The unfolding and realisation of "the original, potential wholeness of the personality, hidden away in the embryonic germ plasm" comprise what Jung characterises as the self's forward, integrative, "transcendent function", operative at both conscious and unconscious levels. Dream, myth, art and other symbolic representations embody, according to him, vivid and universal unconscious expressions of the self's desire for stable and perfect unity and wholeness. It is unfortunate that Jung's theory of personality has had little influence on the development of scientific psychology. His theory of the integration of personality, confined to the psychological dimension, and aiming at nothing more than psychic health, itself, however, underrates man's "cosmic anxiety" and craving for solitariness with the Real and the Absolute as well as his profound joys and insights into cosmic wholeness, harmony and identity, common to the religious and mythopoeic experience of mankind.

On the whole, Western psychology, as Gardner Murphy rightly observes, exaggerates the separation of man from the context of his living-within-cosmos. Eastern thought seeks more intensely and systematically a level of meanings and values that achieves the self's openness, freedom and metamorphosis through its liberation from pleasure and success in opportunistic adjustment and its practical unity, identity and harmony in relation to the cosmos-total. But this is grounded not in observation and experimental method but in intuition, introspection and analysis, and geared to philosophical procedure.

Yet the Eastern method of regarding intuition as the sole means of cognition of the whole, the universal and the transcendent, which works, *side by side* with conceptual interpretation, logic and dialectic for the construction of a philosophical system is not altogether unfamiliar in the West. The general distrust of intuitive knowledge as elusive, mysterious and esoteric in the modern West is apparently an ideological bias derived from the harsh and clamant demands of living. Methods of intuitive and

rational scientific knowledge should be harmonised in dealing with the ultimate entities including the self. Many philosophers in the West admit that Kant's transcendental method combines the methods of empiricism and rationalism. Several philosophers also recognise the intuitive appreciation of beauty and harmony, even though passion-laden, as a significant means of the experience of the real having an ontological aspect. The stress of the aesthetic factor in experience as cognitive should contribute to correct the current Western prejudice against intuition as an infra-rational, undependable method of knowledge.

The Eastern mode of defining the personality in terms of a beyond-self oriented type of reality, and the Eastern ethic of identification of self with non-self, cosmic self or the Universal Other should now receive full aid and support of the modern methods of psychological and cultural science, no more unmindful of human meanings and values in the ideal dimensions, but integrating with the ancient intuitive moral, religious or aesthetic insights. The contemporary school of *Gestalt* psychology in the West, supported by Semantics, has attacked the orthodox logic of definition of the individual and his mental processes and experiences through their abstraction or isolation. The Lewinian theoretical construct of 'life-space' has also removed the sharp boundaries between person and psychological environment, between inner and outer, focussed attention on dynamic reciprocity or communion as the central process, and abolished many traditional dichotomies, functional and conceptual. The theory of 'field', or social 'space', physical and symbolical, in psychology, social science and ethics, derived from Kurt Lewin, has stressed not only a fluid, yet indissoluble unity between personality and world, but also regarded them as two phases of one reality—the multi-dimensional nature of personality and behaviour. Its coherent development and amplification can lead to new vistas of personality development—new sensitivities, affiliations and transcendences-in-transaction with ever enlarging and ever more harmonious personal cosmos. East and West should now co-operate in assimilating psychological and philosophical methods and materials for a more adequate conception of personality and becoming.

Personality in the Eastern thought-pattern as well as in the

recent Western explorations of scientific psychology and psychiatry is a concept which exists in the mutuality of relations between self and the non-self, neighbour or other. The self, it is reconceived, is not separate nor separable, but an integral part of a unity of selves through self-identification, love and participation. The self's inner growth and maturation are not possible except through the confirmation of its capacities, roles and status by fellow-men. Self-esteem and self-worth are linked with social recognition and social status. This experience, however, can become *ontologically complete* with the intuitive knowledge, through communion, love and participation extending to all fellow-men, of the presence of the Universal Other in the self. In this is basically rooted the realisation of a common purpose, a *telos*, of mankind in which every individual self participates. In the East man's consecration to Being springs from the *metaphysical* truth of identity between self and the Universal Other or cosmos achieved in the final stage of contemplation, and the *ethical* truth of the effacement of subjectivity by practical moral discipline, self-extension and altruism. The self here logically and normatively extends intersubjective unity to the unlimited community of all selves or fellow-beings; and communication passes into the infinite communion of full and free and universal persons with mankind—and cosmos—as-a whole.

The unit of human life and action is *Personality-in-Communion*, not the I alone, but the I with the other, or the I with the cosmos total, the Universal Other or God. The I knows and coacts with the other or the thou by having insight into, and immediate experience of some aspect of the Universal Other or the Thou which is in-between. The I's relation to the thou and cosmos is his relation to the Universal Thou through communion and participation with Him. This is a paraphrase of the doctrine of *God-man (Krishna) in Relation*, set forth in the well-known Indian scripture, the *Srimad Bhagavata* (English translation, *The Lord of the Autumn Moons* by the present writer), which has been the fountain-head of Indian mystical thought and movement for eight centuries. A similar theory has been formulated recently in the West by Martin Buber, Marcel, Hocking and Macmurray.

The key-process of personality growth and development is positive, theoretical or mystical communion, unbounded and future-directed, whence spring the highest values and potentialities of self. The Eastern concept of the Real or Open Person (Sanskrit, Purusha), Communion and Cosmos in their togetherness i.e. of cosmos as a transcendent community of persons, societies and values—at once the object of reflection and way of transcendence—implies the forward-oriented assumptions of the infinite personality, universal values and cosmic community, and uniquely reconciles self-determination with self-surrender, self-actualisation with self-transcendence.

It is noteworthy that in the scheme of Indian meta-psychology the human mind is envisaged as the seat of interplay of the contrasted principles of biologism (tamas), synergism (rajas) and spiritual transcendence (sattva), and posited as split and fragmented by natural cravings. Its integration or harmony comes from the spiritual principle of transcendence (sattva) that lifts the finite mind to the whole and integrated cosmos-mind and the finite person to the Real Self or Being. This is the true status of the personality, finding what Heidegger calls "spiritual at-homeness" in the cosmos, not abandoning its native rapport with the total-and-real in its unity for all men. With this splendid and fruitful depth of unbounded unity, the wholeness of man's conscious personal cosmos sustains and permeates his will to live and mature.

The cosmos is not insensible, callous and alien, but personal, living and humming. To the cosmos all persons belong, and in this they commune, participate and transcend through universal meanings and values and shared cosmic actions—the meanings, values and acts of Real or Universal Being. No doubt one of the urgent tasks of the age is to resolve the dualism between transcendence and immanence, immediacy and eternity and finite and universal self and values in the thought-pattern.

The tasks before the philosophy of personality are four-fold. First, it should deal with the personality from the evolutionary viewpoint as an "open system," stressing its fundamental organising, integrating and affiliating character, its distinctive trend towards unity, wholeness and transcendence. Secondly, it

should deal with the continual, creative interchange and interpenetration between personality, values and cosmos with their ever more harmoniously related possibilities of the cosmic personality, ultimate or transcendent values and human cosmos—the triple, intertwined end-products of cosmic evolution. Thirdly, it should ground itself on the recent personalistic psychology of man's union and harmonization of the opposites of Self-direction and Self-surrender, Self-actualisation and Self-transcendence in the context of his total multi-dimensional environment—the dialectical or bi-polar ways of development of personality as it transforms itself and transforms the neighbour, other or cosmos in dynamic reciprocal interaction. Fourthly, it should stress the central other-regarding, ethical dispositions and strivings of man, and spell out the universal ethos and conscience of mankind. Finally, it should interpret what the growth and maturation of personality have been understood to be in the major civilizations of the world. It should include a comparative analysis of the personality pattern and scheme of values, nurtured and cherished in the civilization of East and West, and explore both the divergences and the common trend.

A comparative study of the notions and values of personality in the great cultural traditions reveals more similarities than differences, touching the core or essence of personality and its course and destiny. The Indian epic, the Mahabharata, formulated almost a millennium and a half ago a universal norm that unifies East and West, in the following words: "Lo, I assert this, the profound secret of Brahman (realisation). *There is nothing higher in this world than Man.*" In China the following statement of Tung Chung-Shu is in identical strain: "There is nothing more endowed with wealth than Earth, nothing more numinous than Heaven, and of the essence of Heaven and Earth whereby things are brought to life, there is nothing of higher estate than Man". Thus can the philosophy of personality successfully essay the contemporary critical tasks of relating human personality and progress to values (and disvalues), clarifying the principles of discrimination between intrinsic or transcendent and instrumental or specific values,

and examining their relative fulfilment and frustration in family, economic organisation, statecraft, education and human relations and institutions in general in individual cultures. The normal growth and wholesomeness of the human personality and the health and stability of human institutions equally rest on the quest of intrinsic and transcendent values, and of an open and universal Society.

Civilizations persist only when they regularly fulfil the supreme values of the full, integrated and universal personality and the free, unlimited, cosmic community. For this they root themselves in a social metaphysics fostering an appreciation of the continuity between personality and cosmos, and between the human and the cosmic order, and erasement of the boundaries of self and non-self through shared cosmic meaning and purpose. In no other way is it possible to save civilization, unify mankind, and enhance beauty, goodness, love and transcendence. In the contemporary West the lapse of man's individual and social intelligence, intuition and imagination and of the intrinsic and ultimate values of personality show a deep-seated conflict of the purely biological and social components in human evolution, making his future uncertain and precarious. The philosophy of personality and values shows the proper track of man's behaviour and evolution in all their oppositions and dimensions of truths, attitudes and experiences focussed in the maturing, reflective self, and the modes of its adaptation to society and cosmos. It reveals the depth of the organic interdependence between person, values and cosmos with their progressive convergence prophetic of man's emerging nature and cultural pattern: the infinite personality, cosmic values, and unlimited cosmos-community.

Wholeness, beauty and transcendence are the envioning values and potentialities that comprise the meanings and goals of human evolution and also invest the personality with the open, integrative, and teleological character it manifests. Strangely does man intuitively and reflectively ever push forward cosmic evolution or nature-life-mind-society with unity, beauty and transcendence, identified with his essential or real Being. What are intuitive communion, aesthetic rapport and mystical identification of self and cosmos become the drives

of the infinitely open, cosmic evolution, completely released from biological and social constraints and pressures. Only the philosophical theory of personality that views man in terms of his wholeness, freedom and transcendence, and not merely in those of causal determinism (that, indeed, obscures the essential meaning and value of human experience) can deal with his epistemic curiosities and aesthetic intuitions, moral demands and spiritual aspirations that embody the perennial springs of his open, cosmic self and foster the open unlimited community of the cosmos.

The concept of personality remains incomplete and self-defeating unless it concerns itself with the original, indemonstrable affiliations of personality to the cosmos-mind, with its self-transcending values and possibilities. The true theory of personality is philosophical, not psychological, nor sociological. It has unquestionable relevance in all cultures and epochs due to the ideal, cosmic values and possibilities of the personality it fosters. Indian civilization obtained its inner intention and faith, conscience and way of living from the celebrated Rig Vedic hymn of the cosmic Self (Purusha). Its vitality and continuity through an eventful history are rooted in the ontological doctrine of identity of Purusha-Brahman, the real Self-Absolute, integrating the dimensions and values of the personality and the code of conduct of families, tribes, classes, or castes that reconciles individual and social morality. Similarly the Chinese theory of the essential and innate goodness of human nature and the correspondence between the fully developed "sage" mind and the cosmos, as revealed from Heaven, also account for the permanence of Chinese civilization. Due to the mutuality of Heaven and man, the fulfilment of human nature becomes identical with the virtue of a Heaven which yet eludes even the sage because of the transcendence of Heaven. Neither the concept of the real self in Indian philosophy, nor the homology between the mature self of man and the order of Heaven and Earth in Chinese philosophy has had any development in Western philosophies. As a matter of fact, there is a relative lack of investigation of the self or personality as a philosophical concept in Western thought.

The theory of personality is warped and twisted today due

to the fixation upon the self as the man-made, lone thinker and ego-centric agent, alienated from the total-and-real in Western philosophy, and the stress of the elements of difference between self-absorbed and self-defined human individuals rather than their common attributes and inter-individual or super-individual unity in Western psychology. Mysticism, humanism and idealistic ethics in the West, though not philosophy nor psychology, continue, however, to emphasise man's self-oblivion, self-identification and self-transcendence that constitute a phase of his deep unity and identity with cosmos. Psychologies and philosophies in both East and West are seriously concerned with the nature and development of the self. But in the East not only philosophy and psychology, but also religion, ethics and art give more thought and significance to the Real Self, to the human impulse and capacity of transcendence and to the super-individual unity of the human person-with-mankind-and-cosmos. We have throughout stressed that the Eastern view of self and its values and vistas is profounder, more comprehensive, and more forward-oriented for human freedom and fulfilment, and should be valuable for both the Western and the Eastern man, and should now unite East and West into one march of mankind in the future. For self-transcending man, in the East or West, is greater than the civilization and the thought-pattern and self-image he has created; and his transcendent, cosmic values, while these are not yet realised, nevertheless remain values and potentialities directing entire mankind. It is noteworthy that the most recent phases of Buddhist and Hindu thought stress the concepts of universal immanence of Self or Being, universal compassion of man and universal salvation for mankind-as-a whole. In these may be rooted, indeed, a modern integral, humanistic philosophy of personality and society. Such are the worth and majesty of the human person in the grand metaphysical and religious tradition of the East. By shifting the view-point from the Western man's Cartesian solitariness and disparateness and from "the triumph of subjectivity" or "the ego-centric predicament" of Western thought to the dynamic reciprocity of human person, values and cosmos—all open and transcendent—we are impelled to envisage the mankind-and-cosmos whole as personal, in which the transcendent Self or

Being is the ultimate reality, immanent in each self and sustaining the communion of all beings and things in Him.

The philosophy of personality stresses what had been the original aim and purpose of general philosophy from which it is deflected in the modern West—the guidance to man for his life, values and fulfilment. There is at present no dearth of pseudo-theories of man that deal with him as an object of empirical investigation in a deterministic manner, and seriously set about reconditioning, manipulating and planning him out of his essential nature and intrinsic dispositions, values and aspirations. Man can neither be completely interpreted by the psychological and social sciences, nor reach his true status and perfection through politics and law. He is much more than anything biology, psychology and sociology can unravel about him; and his worth, dignity and freedom surpass any conceivable goals of the state, family, industrial system or any other institution. He is transcendence (Brahman) incarnate, unique and inexhaustible, and hence inaccessible to cognition. Each member of the open triad, Man—Transcendence—Cosmos, is beyond rational, scientific knowledge. Philosophically, man, cosmos and transcendence (subject, object and knowledge) merge in the One-and-the-Real. Philosophy makes this the *summum bonum* of man who is the meeting-ground of the polar antinomies of transcendence and immanence, whole and part, Being and becoming.

On the one hand, the philosophy of personality completes the social science treatment of man and rescues him from false knowledge about himself and false planning or projection of his future. On the other, it restores the status of philosophy as both the ceaseless intellectual quest of man for the ultimate reality, and his unswerving moral adventure in accord with cosmic necessity and purpose. The openness, wholeness and transcendence of the personality and the truths and values of philosophy are related to one another, for life and thought cannot be separated without disintegrating both. In another significant way traditional philosophy can benefit from the search of the philosophy of personality into the open, creative character and advance of man, values and society. This has been forecast by Dewey: "the next synthetic movement in

philosophy will emerge when the significance of the social sciences and arts has become an object of reflective attention in the same way that mathematical and physical sciences have been made the objects of thought in the past and when their full import is fully grasped."

In two of my previous volumes, "The Symbolic Life of Man" and "The Dimensions of Human Evolution: A Bio-philosophical Interpretation," the motivation-symbol-value complex is analysed in the context of the genesis and development of mind, values and society. Not merely the materials and methods of psychology, sociology and cultural anthropology, but also the assumptions of, and evidences for morality, art, religion and metaphysics should now mingle more and more for an over-all picture of the reality, the worth and the rich variety of the human person and his potentialities. Civilization urgently needs today a philosophy of complete, free and universal personality that may effectively combat the persistent and pervasive world-wide attempts to deny the status of values and ultimate ethical goals and the supreme right of man to seek freedom and fulfilment in the unity of sciences and arts, morality, religion and metaphysics.

It is a privilege to acknowledge my indebtedness to Giddings, Scheler and Sorokin among the sociologists, to Jung, G. W. Allport, and Gardner Murphy among the psychologists, and to Bergson, Whitehead and Hocking among the philosophers, who have been particularly helpful for the multi-dimensional and multi-disciplinary approaches, focussed on the structure and trend of the human personality and values and a fresh appraisal of the total social evolutionary process. Bergson, Whitehead and Hocking are the chief prophets of the age who marvellously combine their visions of the whole with the appreciation of the part, stressing both the immediate experience as well as the inter-connectedness of the cosmos. Their doctrines should now be related to the categories of the social process, and spelled out for the interpretation of person, values and society as wholes or cosmoses, all open to the cosmos of truth, beauty and transcendence. This is one of the great intellectual and social issues of this century.

I have utilized in this volume materials from a course of lectures in Sociology which I was invited to deliver at the University of Bihar, from lectures on Personality and Values at the J. K. Institute of Sociology and Human Relations, and also from an opening address recently delivered at a University Seminar on Yoga and Para-Psychology. Some of the material has also been published in *Philosophy and Phenomenological Research*, and the *International Journal of Sociology and Social Research*, U.S.A., and the *Archiv fur Rechts-und Sozialphilosophie*, West Germany. My thanks are due to Professor Peter A. Bertocci for valuable discussions during his visits to Lucknow University.

RADHAKAMAL MUKERJEE

*University of Lucknow,
Guru Purnima, 1963*

CHAPTER I

THE DIMENSIONS OF PERSONALITY : BIOLOGICAL, SOCIAL, TRANSCENDENT

The Different Layers of the Self

MAN'S SELF IS AN EMERGENT UNITY ALTHOUGH IT IS DISTRIBUTED between several dimensions or levels. The self is biological, social and transcendent or cosmic in a system of hierarchy of needs, values and experiences. The individual throughout life fulfils needs and values and assimilates experiences in such fashion as both to be and to appear as a unity in an unstable environment. Man adjusts himself to the environment, physical, social and ideal, in a manner that is harmonious with his structure of values. He looks upon the self as a cognitive structure comprising his ideas about various aspects of his being—his body and its basic needs and gratifications (the biological self), his social adjustments and relationships (the social self), and his conceptions of the universe or the reality and its relations to himself (the reflective, ideal or transcending self). His development proceeds along the three dimensions of self, the biological, the social and the transcendent or cosmic. Harmonious growth in all three dimensions is conducive to efficiency and creativeness; while its absence implies inner conflicts and dissociated acts. •

The Biological Self

The biological self is, in the first place, related to the individual's physical body and its biological characteristics in the process of his genetic development. The individual's masculinity-femininity, strength, height, skin, colour and personal charm enter into the constellation of values attached to be the body.

Even here social norms and expectations relating to physical appearance and attractiveness enter into the biological self-values. Second, the biological self is driven by certain organic instincts or drives, such as hunger, sex, rest and security. These inevitably become its innate values, but the manner and conditions of their fulfilment depend on the society and culture. There are no biological values *per se*. Thirdly, the biological self which is the primary source of satisfactions and of continuity of experiences becomes itself a value. The sense of biological individuality derived from the sum total of satisfaction of organic needs and values, experience and memory becomes the ingredient of self-esteem and self-status. Man is always becoming. He judges his biological self in relation to his supposed potentialities. But his judgment in some measure depends on the standards of the group environment. Accordingly the society inevitably enters even into man's biological self-values in manifold ways. And yet the biological self-security and status-values, inseparable from a particular, limited body, give a specific accent and predilection, which qualify every situation and potentiality man happens to encounter. His first dimension and focus is the biological self, constantly concerned with, and conditioned by his specific limited body, and biasing, deflecting and often distorting every fact and every possibility, bodily or material, mental, social and spiritual.

The Social Self

William James has made us familiar with the conception of the "social" self as distinguished from the biological or "material" self and the "spiritual" self.¹ Many social values that are socially established affective fixations enter into the value configuration of the individual. These represent the social in man, defining for him his status, loyalties, conscience, rights and duties. A normal individual besides the gratification of his biological needs and values, such as spontaneity, freedom and security, must fulfil such emergent social values as status, power, love, affection and goodwill. This is necessary in order that he may have a feeling of being at home in the social world. Human goals and satisfactions connected with the

¹ Principles of Psychology, I, Chapter 10.

biological self-values, viz. sex, security and self-maintenance, are profoundly influenced by social and cultural factors involved in family attachment, status, prestige and social approval and goodwill. Serious or lasting neurotic disturbance follows from the loss of affection and goodwill, diminution of status and prestige, separation from the family or the widening human circle, and ruthless competition and conflict between individual and individual, and group and group. Much of the social malaise of modern civilization arises from the competitive social and economic system stifling the social self and its varied expressions in life of the individual and society. On one side, the social self and self-values are not integrated with the wider range of values, strivings and experiences of the individual. On the other, the social self is too narrowly canalised within particular values and ways of living and does not enlarge itself. The individual's social comfort is today as profoundly disturbed as the psychological conditions of his group life become wasteful of his energy, resources and opportunities.

The Open, Vertical or Transcendent Self

Above and beyond these basic and social needs and values there are the values of the open, reflective or transcendent self as existential observer and thinker—the positive intellectual, aesthetic and spiritual values that are wanted for their own sake and associated with self-actualisation and self-transcendence. This may also be called, after Martin Buber, the “vertical” dimension of the self. It is from the open, vertical or transcendent self's awareness of cosmos or reality and sense of unity and wholeness that man not only derives his true dignity and freedom but also the central meanings and values of existence. His scientific understanding, his aesthetic appreciation and his spiritual insight spring from his self-extension and self-transcendence. He responds equally to the finite world of sensory data and to the enlarging cosmos of his anxiety, dream and contemplation. The history of human civilization indicates that man everywhere enters into the rhythm of the cosmos from which he derives his basic notions and values of unity, beauty and symmetry. He develops a sense of finitude and creatureliness, an awareness of contingency, transience and

death and a feeling of affinity or filial relationship with the cosmos; and these engender cosmic anxieties and miseries, exaltations and ecstasies. He does not live in the present nor is he confined to limited fragments and dimensions of experience that the needs of his body and his environmental stresses and social tensions elicit. His cosmic feeling, imagination and intuition, aided by his spiritual heritage, constantly create and maintain for him a transcendent frame of reference besides the existential situation to which he orients himself.

The human mind perpetually surpasses the sensual and spatial worlds and seeks to find in the cosmos what mostly conforms to itself—order, simplicity and wholeness. He understands the cosmos of many parts and dimensions as an integral and simplified whole and recognises intelligibility, uniformity and wholeness as values. Such values like himself become transcendent and do not require conformation by the senses, but count most in his life. The “transaction” between the human mind and cosmos—knowledge, love, goodness, compassion and holiness establishes the eternal, universal and unequivocally transcendent in the structure of the self. It defines human meaning and destiny by linking together what are first discerned as disparate and separate—the comprehending mind and the comprehended cosmos. That link which forges the unity and continuity of the order of existence becomes the *raison d'être* of human life.

The curiosity, learning, experimenting and quest of speculative truth of *Homo symbolicus*, his active craving for order, beauty, and goodness in the cosmos and for at-homeness with it, although these are not at all important for modern psychology, concerned almost exclusively as it is with opportunistic adjustments, must be considered as the firm foundation for a value system true to the species-wide potentialities of man. The human mind and self, “transacting” with the cosmos realise that the cosmos is human and that man exists for the fulfilment of his cosmic, transcendent values and potentialities. Thus does man evolve with the cosmos looking for from its side more opportunities and values and still more opportunities and values.

From the naked animal self with its organic drives and

satisfactions to the acquired social self, geared to the love, goodwill and esteem of fellowmen, and thence to the contemplative, open, transcendent self, oriented to the inaccessible ranges and depths of the cosmos, the horizons of human consciousness, values, and experience continuously expand. Man can but dimly discern the potentialities of his mind—new reaches of awareness and solicitude, new opportunities of fulfilment and new meanings of his destiny. No more should a pessimistic view of human nature stemming from Hobbes, Schopenhauer and Freud counteract a holistic and transcendent outlook in psychology that must rest on the identification of normalcy with ideal creativeness, wholesomeness, openness and transcendence that confer unity, worth, autonomy, zest and sense of direction on the personality.

The Maturation and Development of Human Potentialities

Modern philosophical psychology demands that we discover in the psychological laboratory not only animal impulses and drives but also future-oriented human intentions, values and strivings, not only human actualities but also human potentialities, and move away from the animals and the stunted, immature or mutilated specimens of humanity. We watch tormented rats and mice in mazes and famished cats and dogs in cages. We dangle fruits before apes, supply them sticks for their manipulation and aid them in other ways in behaving as we do or ourselves believe that we closely resemble them. We examine groups of children as well as mentally defective or abnormal persons—the idiots, the neurotics, the psychotics and the criminals. From such observations we can have clues to one or other aspect of human nature, but not to the whole of human nature and its innate dynamisms and potentialities. As the child grows and matures, its orientation of needs, desires and values is radically and profoundly altered. The pattern of the normal man's thinking, valuation and behaviour is far different from that of the mentally and socially inadequate, defective or abnormal persons. The poet, the scientist and the mystic show yet another pattern of motivation and mode of life. From the vast and mounting mass of psychological data derived from laboratories and clinics, we do not

have an adequate idea of man's intentions, strivings and values or their viable forward-oriented organisation. These basically differ from the simple and stereotyped patterns of animal needs and instincts. Much of modern academic psychology treats the attributes of man in his isolation, and not of man—in his social world—and cosmos. It neglects the openness of his traits, capacities and trends. This fundamentally rests on the unique human processes of symbolization and valuation that become crucial factors in need-orientation, integration and transformation. These surely introduce an altogether new dimension of adjustment and behaviour for man, demanding a new concept of human nature and behaviour, not based on the current fashionable models of animal and child. The course of man's behaviour is for the most part governed by a schemata of values and long range intentions and purposes, and not by tension-reducing concrete goals at the biologic dimension that entirely rule the lives of rats and monkeys. Man as a bio-social organism distinguishes and arranges between higher and lower, ego-centric and altruistic, basic and secondary cognitive needs, goals and values in a fairly definite scale. In the animal world there is no such inner scaling of needs and goals. The prior study, therefore, of animal psychology is not vital for the study of human motivation.

The need or self-growth and fulfilment obviously rests upon the prior satisfaction of the more compelling basic needs of hunger, sex and security. Psychology can no longer ignore the ordering of human needs and values in a definite hierarchy. It cannot reject values nor the possibilities of maturation and development of healthy persons whose faculties are more truly representative of the human species than those of sick, crippled and maladjusted persons. Man starts his life as an entirely ego-centric creature, but his more compelling and basic atomic needs and desires are gradually transformed through training and learning, and replaced by a more sophisticated pattern of motives, true of the mature, socialised and integrated personality. These are represented conveniently by such terms as interests, attitudes, expectations, intentions, and values that now exert a directive and determining effect on mature behaviour. Instincts, prepotent reflexes or the never-changing

Id of Freudian psychology and completely alterable in the process of maturation, suggestion and conditioning of the growing personality-in-his social milieu. Atomic, fractional or unintegrated needs, drives and compulsions are to be regarded as immature or pathological. The behaviour of mental patients is characterised by the proliferation of unrelated sub-systems and the loss of more homogenous systems of motivation.² Man ordinarily responds as an integrated whole; his socialised and civilized behaviour is the outcome of the normal development, integration and transformation of his fleeting, segmental or isolated desires and needs into stable values that are to be regarded as the ultimate dispositions of the mature personality. The normal man is planning, striving, actualising and transcending; any school of psychology that does not do justice to the forward-oriented, transcending mental states that distinguish man from the animal and the human adult from the human child is a "low-ceiling" "jungle" psychology.

The Inadequacies of Psycho-analysis and Behaviourism

Psycho-analysis is a "low-ceiling" psychology. The system of Freudian thought has not yet outgrown the influence of the clinic for the psychologically inadequate, sick and maladjusted persons where Freud's theories had their birth. Freud himself has said that psycho-analysis is born of medical necessity. He has given a tripartite division of the self into *id*, ego and super-ego. The *id* is the seething, boiling, hidden cauldron of organic dispositions. It is the raw "biological self" of the mind's underworld—the kernel of the true unconscious. The ego is the higher mental organisation, and is in perpetual tension with the *id* that must run its own course and fulfil its own aims if neuroses and psychoses due to repression have to be avoided. Yet the ego cannot permit the full release of the repressed impulses from the unconscious. For this also causes pain to the ego due to the invigilation of the ego's censor, the super-ego. The super-ego is the internalised replica of the pressure of society focussed by the authoritarian parents in the child's family environment. It is hereditarily derived and handed on.

² McQuitty, "A measure of Personality Integration in Relation to the Concept of the Self," *Journal of Personality*, 1950.



20.10.93

7531

by man's "social self" under the pressure of his cultural development. There is a perpetual tussle for power between the socially responsible ego and the biological, repressed ego, and whenever the balance is tilted in favour of the latter there is mental illness or aberration. The remarkable contribution of the Freudian depth psychology is its discovery of the unconscious elements in the self represented by the repressed ego that account for "the insecurity of man's proud psychical superstructure," to use the words of Freud.

Depth psychology exposes the irrationality in man's reason as it is swayed by the repressed emotions of his unconscious, and gives a major role to the employment of "insight" which is characterised by the quality of luminous immediacy. But the Freudian "insight" is far different from the insight of the reflective, ideal, open, transcendent self. In Freud, who remains a biological empiricist and social determinist, there is no place for Kant's pure reason and transcendental categories. The difference between the dimensions of the unconscious, conscious and trans-conscious or between environmentally instigated immediate insight and forward-oriented intellectual, aesthetic and mystical comprehension involving higher mental processes is completely blurred. The universal and logical demands of human reason are attributed by Freud to the super-ego that is nothing more than the internalised echo of society and culture. The rational self here finds its poise and sanity through its identification with the demands of the social and moral order. The Freudians have no conception of the free rational self, achieving dimensions of universal validity through rising above both the biological imperatives of the human organism and the moral injunctions of the social culture. With the psycho-analysts there is a dichotomy between the irreducible, inviolable, elemental, biological self and the flexible, fluctuating, derivative social self which calls up every apparatus of regulation for the taming and discipline of the former. More than that, they would tend to judge society and culture from this intractable primitive core of the self. With them the human mind has not overgrown its animal phase, nor matured through the constant give-and-take between life and world. Mind in the course of psycho-social evolution has reached a dimension in which it stands beyond and above the

biological constitution and the social order, and acquires freedom, courage and insight to deal with life, society and culture in creative fashion. It creates and nurtures a universal, and therefore a real self that is associated with its transcendence above the contingencies and coherences of the world, with its higher cognition and "oceanic" feeling that delve into a realm beyond the biological and the social. It is clear enough that the biological and materialistic philosophy, like that of the psycho-analysts, cannot naturally do justice to the freedom, creativeness and transcendence of self which strives after a harmony, wholeness and integrity that cannot be interpreted in mere biological and social terms, altogether discarding the self's ideal, metaphysical or cosmic dispositions and adventures.

The psycho-analytic view of man is completely inadequate in so far it does not recognise man's predisposition for self-transcendence, the denial of which causes him as much misery and anxiety as the denial of sex. Psychiatrists find that a sudden revelation of truth, an unexpected insight into life's goals and means of their realisation, and a self-forgetful transcendence and faith that conquer pride often lead to quick and effective recovery of the mentally sick by bringing about an order, homogeneity and stability in their systems of motivation and values. But their freedom from insecurity, anxiety and illusion, and self-esteem are only conditions and not fulfilments of their total adaptation to man-and-cosmos. A modern psychologist aptly observes that, on the one hand, the analysis of specific causes has banished the idea of a transcendent self from the consideration of causes as successfully as an earlier natural science had banished God, but on the other hand, he cautions against the possibility of the banished, guileful or neurotic self manipulating the tools of analysis for its own self-justification.³ Man's simultaneous, integral response to self and others, which is the keynote of Freudian psychology, ought to be envisaged in a broader frame of reference, by taking account of both the wholeness and transcendence of self and its original, intrinsic, self-forgetful orientation to fellow-man and cosmos for maintaining the unity and integrity of the organism.

The behaviouristic view of man is similarly wholly unsatis-

³ Sheffer, *Psychology of Adjustment*.

factory. It completely disregards man's vastly improved capacity for learning in motivation and valuation, the genuine transformation of desires and impulses in the raw into interests, expectations, intentions and values, and the dynamic system of acquired attitudes and long-range goals, purposes and strivings that maintains the stability and continuity of human behaviour and its more or less complete accord with the civilization in which he develops through the process of socially directed enculturation.⁴ Modern psycho-analysis has shown that the security and poise of the personality rest on the harmonious integration of the instinctual cravings with the 'norms and standards of civilization that constitute not only his external social heritage but is also internalised as his "still small voice," super-ego or conscience. The internalisation of norms through which man is socialised is, however, beset with emotional risks. It is a crude and rough affair, its maladjustment and failure being associated with symptoms of a neurotic sense of guilt and self-torture that are fairly universal in all societies. This has been empirically demonstrated by psycho-analysis. But psycho-analysis is unable to comprehend the reality of the self at the reflective, transcendent or ideal dimension, nor hence to appraise the full contents of conscience. The latter are constantly rejudged, reshuffled and replenished by the self which is concerned not only with its internal drives and external social pressures but also with the values and norms accepted by it as valid and validated by its intrinsic inter-relatedness to the other—his fellow-man and cosmos. The self-forgetful, self-transcending and self-perfecting ego, equally like the pleasure-seeking *id* and the socially conforming super-ego, is a component of the normal person's multi-layered conscience.

The conscience of the mature self is the trustee and monitor of the person's normal, wholesome growth and development, its contents shifting from infantile authoritarianism to self-preference and self-guidance, from anxiety and sense of guilt to self-extension, self-transcendence and self-competence that are independent of the prohibitions and injections of parent and culture. In keeping with the "eupsychic" person's image of self-perfection, self-transcendence and self-imposed value-obligation,

⁴ Compare Cantril, *The "Why" of Man's Experience*.

it is the supreme guardian and instrument of human development.

The Wholeness of the Human Personality

In the human world neither the biological self nor the social self, nor the reflective, ideal, open or transcendent self experiences a need and value and its satisfaction separately—a phase or fraction of man and his motivation in a particular dimension. No typical need or value is atomic or isolated but is linked with many other needs, attitudes and values that blend, overlap and integrate in the motivated behaviour and in the choice of goals or satisfactions. The value of the whole person accordingly is fluctuating, complex and multi-layered and has repercussions on his perception, memory, thinking, imagination, intuition and emotional life. The human organism ordinarily responds to the environment through all its faculties and functions in their togetherness. Cognition, conation and affection are in accord establishing an on-going dynamic adjustment and expression of the total personality. As an integrated whole the self is different from situation to situation but growth, learning and actualisation of potentialities invest it with autonomy and unitary character, i.e. freedom from the situation as well as from the segmental drives through an orchestration of the three sides of human nature, the emotional, the intellectual and the conative.

The multi-dimensioned character of the human personality, with its integration and synergy of needs and values of different dimensions, comprises the firm empirical foundation for the description and definition of mental normality and maturation, and for an ideal value system that may be enlarged by further empirical investigations of human nature and of its potentialities. Modern psychologists, such as Goldstein, Adler, Angyal, Maslow, Fromm, Rogers and Horney, postulate intrinsic growth tendencies of the human organism, which drive it to fuller fulfilment and to psychological, if not physical, freedom.⁵ The whole man is actuated by goals and values that, rather than the physical and social environment, lead him to

⁵ Cf. especially Goldstein, *Human Nature in the Light of Psychopathology* and Angyal, *Foundations for a Science of Personality*.

self-actualisation and self-transcendence. It is this integral outlook of positive psychology that provides new vistas of potentialities of human nature. Man's self-actualisation is not motivated by need-deficiency or pressure from the environment but by dispositions, intentions, goals and purposes from within. It is characterised by such spontaneity, openness, transcendence and creative expression that "Self-transcendence" is a happier term than "self-actualisation," and the dichotomy in orthodox psychology between egoism and altruism, ego-centricity and ego-surrender demands replacement by the concepts of value expression and transcendence which embody the laws of the reflective, intuitive or metaphysical self.

Man is different from any other animal in this that he alone through his memory, reason, imagination and intuition is aware of his loneliness and alienation from the environment. The hazards, accidents and bafflements of his life, his bodily illness, disablement and death and his mental tension, conflict and repression due to the invasion of the all-pervasive cultural norms and standards on his freedom and creativeness block many of his desires, strivings and potentialities, and engender in him a sense of finiteness and creatureliness, which no other animal experiences. May be in some animals a rudimentary sense of cosmic isolation, anxiety and awe is discernible, as when dogs and wolves bark at the moon, when elephants undertake rituals in the deep forest in the full moon night, and when chimpanzees respond with a sense of wonder to the unfamiliar and the uncanny. But both a sense of cosmic mystery and infinitude and an urge for self-transcendence are uniquely human and have fashioned a human nature more than reason and intelligence. Man refuses to accept the passive role of a limited, dependent and time-and-space-bound creature exposed to the vicissitudes of life against his wish. "Contingency," observes de Waelhens, "is something which man can never at any price accept. Finiteness is unbearable. It must somehow or other be transcended." Deploying his intellect, imagination and intuition, he achieves the miracle of transcending both himself and his environment, of fusing contingency with permanence, concreteness with abstractness, and finiteness with infinitude. His persistent epistemic transactions with

the cosmos transform his nature, values and striving. He can metamorphose himself into a being who scours the entire cosmos with his unbounded intellect and imagination, and imprints the unexplored universes with his infinite care and solicitude. He can become even a Creator or God's partner in the cosmos-process. Thus does he rise to his full dignity and majesty through the creation of his own realm of purposiveness, freedom and transcendence—cosmic values rooted in his impulse of self-transcendence. The metamorphosis of the mortal and limited biological and social self into the open, universal and immortal cosmic self is the unique aspect of the human career. If he sunders his filial ties to cosmos, to nature and to Mother, he suffers from severe stresses, anxieties and neuroses and cannot live a normal life. Psycho-analysts refer to dreams and symptoms of man's sojourn to dark underground caves and to subterranean waters expressing the intense, repressed craving for the mother-cosmos and the mother's womb out of which he has emerged.

Man is veritably human in his imperative urges for self-extension and self-transcendence, for overcoming his separateness and finiteness, for achieving an at-homeness with the cosmos. He achieves transcendence in the sphere of thinking by his discovery of new abstractions and symbols, his creativeness and expressiveness in the realm of the arts and the sciences and his understanding of the unity of cosmos through his reason. This is his realisation of Truth. In the sphere of feeling he achieves transcendence through his art of loving beyond any limits and contingencies of life, until he is in perfect accord and amity with the cosmos. This is his experience of Beauty and Bliss. In the sphere of action he achieves transcendence by his creation of new values and relationships to fellow-men, and to the cosmos. This is his experience of Goodness. In each case he is driven by his insatiable impulse to rise above the aloneness, accidentalness and creatureliness of his finite existence by orienting himself to distant, infinite, even inaccessible cosmic goals and values. Therein he finds his sanity, wholeness and freedom. Only if he is able to develop his self-transcending sense of objectivity, detachment and truth, and unlimited goodness and love, if he can experience man-

and-cosmos as wholes in consonance with the unique strivings of his nature and potentialities, can he feel secure and competent within himself and at home in his cosmos.

Such characteristically human transcendent strivings and potentialities are real and effective vectors. Due to these man is more than the spatialized biological being and culturally conditioned and circumscribed social being. He exists also as an expansive and expectant cosmic being, who is at home anywhere, in space and time and focusses his imagination and intuition, values and experiences also on his limited dimension, situation and behaviour. He knows his neighbours or fellow-men because of common transcendent potentialities or vectors that deepen, refine and elevate social relations and behaviour, and mould absolute social values and norms. Human transcendent potentialities are the true indices of human understanding, love and consecration. In and through his profound intimacy and communion with the universal other or Cosmic Being man simultaneously rediscovers the full worth and possibilities of himself, of the other or fellow-man and of Being in all their infinite mystery. Society is also enriched, refined and ennobled by the individuals' self-transcendence. Without this transcendence the biological and the social self is reduced to a being shaped and directed merely by environmental forces and social pressures; morality, becomes mere conformity; religion lifeless formalism; and society pure regimentation. Transcendence safeguards both the individuality of man and the essential modes, values and experiences of his living in society. Truth, beauty and goodness belong to man's solitary transactions with the cosmos. In the absence of these all human goals and values are reduced to elemental and biological needs and dispositions concerned with his finite and contingent animal existence.

The Topmost Motivations of Transcendence

Self-transcendence is self-actualisation in so far as man's complete fulfilment rests on the achievement of distant, truly speaking, unattainable goals and values that move far beyond human actualities and the finitudes and contingencies of human endeavours. He surpasses his creatureliness and trans-

cends himself in his unwavering dedication to truth, his ceaseless consecration to love, beauty and goodness, his self-oblivious and self-immolating altruism, compassion and sacrifice. Through these can he feel that he is God's own partner and that his developmental aspirations and adventures belong to the order and harmony of the cosmos. The topmost position of the value system of the open, wholesome and creative person is represented by self-transcendence which is unique and completely individualised, and at the same time leads to his identification with the cosmos-totality. Although there is only one Buddha, one Christ, one St. Francis, one Sankara, one Luther, one Spinoza, one Chaitanya, they all belong to the world.

In no religious and philosophical literature of the world is the concept of self-transcendence so grandly stressed as in the well-known hymn of the Cosmic Self in the Rig-veda (X, 90). This makes a distinction between ordinary creation (Srsti), the realm of contingency, mortality and determinism, and transcendence. The Aryan way of life is to emulate through wisdom, worship and code of duties and obligations the Primal Cosmic Man (Purusa). The Cosmic Self is both the Creator and the Creation; the deity and the cosmos are identical. Yet only a quarter of the deity comprises the entire cosmos and three-quarters are what is immortal in the beyond. The cosmic or vertical Man outshapes himself into the cosmos and yet transcends it.

A thousand heads hath the cosmic self, a thousand eyes, a thousand feet,

On every side pervading earth he fills a space ten fingers wide.

All creatures are one-fourth of him, three-fourths eternal life in heaven,

With three-fourths the Cosmic Self rose upward; one fourth of him came into being again.

In the dynamic interchange of the total Person-Values-Cosmos, man's highest, most self-transcending and most unique values come into existence together with his more compelling common animal impulses as well as social desires. The higher aspirations for truth, beauty, love, wholeness and transcendence are as much an integral part of his nature as his needs for

food, sex, self-assertion, status and power. His scientific curiosity and devotion, his intellectual joy in discovery and invention, his craving for rhythm, order and form, his altruism and sacrifice for fellow-man and his feeling of identity with the cosmos cannot be created by a system of cultural norms, standards and mechanisms but spring from his elemental disposition and strivings. Conversely, persons who lead vegetative and stupid lives in automatic jobs and routine tasks at the mere social level, and hectic and blase lives at the mere biological level develop pathological symptoms of intellectual inanition loss of self-status, fear and anxiety.

The Deepest Springs of Being and Becoming

M. Polanyi speaking of man's intellectual passions that impel him forwards, making ever closer contact with reality, observes that the quest and acquisition of higher knowledge are motivated by the deepest forces of his being. "Beauty," he rightly remarks, "is more often mentioned today by scientists and engineers than by critics of art and literature." A sense of abstract elegance, symmetry, simplicity and grandeur underlies the intellectual structure of modern physics and pure mathematics, Polanyi adds, has become "conceptual music and music is sensuous mathematics."⁶

Out of man's impulse of self-transcendence, with cognate sense of mystery and infinitude and emotions of self-abasement and self-exaltation, emerge the insights, raptures and experiences of the sublime, beautiful and whole which has no equivalents in animal experience. He invests with sanctity all he cannot readily explain and to which he cannot readily adjust himself, and imports what is infinite into the finite, what is immortal into the mortal, and what is transcendent into the existential. Sex and marriage, life and death, the procession of the seasons and the rhythm of his inner life—creation, withdrawal and repose are all attributed a sacred value and significance. All this enables him to rise to new meanings and values and dimensions of Being. A considerable part of his life he can, then, live in supernatural dimensions, with self-transcending meanings, values and experiences. His epistemic or cogni-

⁶ *The Study of Man*, pp. 34, 39. •

tive needs are, no doubt, real, and his insights and intimations, myths and day-dreams, raptures and ecstasies represent his subtle, inescapable interchange with cosmic conditions and situations. These express, indeed, the unrealised potentialities of his nature—the endless aspirations of his Being. The development of his specific capacities is in fact stimulated more by the unknowable than the known environment, by unfathomable cosmic forces rather than by forces that are defined and grasped by his mental equipment. Through the constant transaction between man and cosmos growing ever more intimate, sensitive and comprehensive, new emergent needs, values and forms of human experience that can hardly be predicted arise. Man's adjustment to the largest environment he can conceive, to his cosmos, provides the real clue to him and to the cosmos of which he is a part and epitome. Gardner Murphy well observes, "In a future psychology of personality there will surely be a place for directly grappling with the question of man's response to the cosmos, his sense of unity with it, the nature of his aesthetic demands upon it, and his feelings of loneliness or of consummation in his contemplation of it. There may be a touch of neurotic phobia in the persistence with which the modern study of man has evaded the question of his need in some way to come to terms with the cosmos as a whole."⁷

The Psychological Roots of Self-Transcendence

Maslow considers that man has a need for transcendence in the same sense that he has needs for vitamins and minerals, i.e. if the need is not satisfied he becomes sick in one way or another. Love, compassion, altruism, patriotism, love of nature and religious ecstasy are, according to him, the more familiar instances of self-transcendence. He remarks: "The most satisfying and most complete example of ego transcendence, and certainly the most healthy from the point of view of avoiding illness of the character, is the throwing of oneself into a healthy love relationship."⁸ He also refers to Angyal's concept of "homonomy" (opposed to autonomy) which expresses itself in

⁷ *Personality*, p. 919.

⁸ *Motivation and Personality*, pp. 250-51.

the submergence of man's individuality by forming a harmonious union with the social group, with nature or with a supernatural omnipotent being.⁹ There is dual orientation of personality according to Angyal: autonomy and homonomy, self-determination and self-surrender. "Man comports himself as if he were of an intermediate order." "He is both a unifier, an organizer of his immediate personal world, and a participant in what he conceives as the superordinate whole to which he belongs."¹⁰ Through increased autonomy and increased homonomy he achieves self-expansion. Like Maslow and Angyal, Fromm also considers the need of transcendence as one of the basic needs of man, rooted in the fact of his self-awareness, in the fact that he is not satisfied with the role of a creature, that he cannot accept himself "as dice thrown out of the cup". "He needs to feel as the creator, as one transcending the passive role of being created."¹¹

According to Jean-Paul Satre transcendence is characteristic of every desire of man. No desire can be conceived in isolation, for it has a meaning which transcends it referring to the reality of man in general and to his condition. "The fundamental project, the person, the free realisation of human truth is everywhere in all desires. It is never apprehended except through desires—as we can apprehend space only through bodies which shape it for us, though space is a specific reality and not a concept." Again, "God, value and supreme end of transcendence, represents the permanent limit in terms of which man makes known to himself what he is. Man fundamentally is the desire to be God."¹² In our frame of analysis the transcendent self reveals itself through the meanings and values of Being in the fulfilment of the myriads of empirical desires which constitute the web of conscious life.

Personality Essentially is Transcendence

Man's open, vertical or transcendent self breaks through the

⁹ Angyal, *Foundations for a Science of Personality*.

¹⁰ Angyal, *Theoretical Models and Personality Theory*, p. 133.

¹¹ *The Sane Society*, pp. 36, 38; *The Art of Loving*, p. 51; and "Value Psychology, and Human Existence" in Maslow (ed.), *New Knowledge in Human Values*, pp. 153-4.

¹² *Being and Nothingness*.

immediacy and irrationality of his biological environment and the rational and calculable connections of his social environment in order to find the true meaning of his existence in the cosmos. As Reinhold Niebuhr puts it, "the human self is strongly inclined to seek its own, but it has a sufficient dimension of transcendence over self to be unable to ascribe this inclination merely to natural necessity." Self-transcendence invests man with freedom, creativeness and obligation to envisage and strive after goals and values higher than mere biological survival and mere social adjustment through which latter the values and mechanisms of survival operate. In its transcendent integration, wholeness, unity and consistency, the self emancipates itself from biological necessities and the pressures of social norms. Neither the survival factor, nor the threat of social isolation can prevent the moral, responsible self from seeking transcendence, and extending its domain over other goals and values in its own light. The impulse and will of self-transcendence are more mysterious, more pervasive and more potent than the biological instincts and the social feelings. These indeed reveal the unique nature and destiny of man.

His moral and educational task is to relate his biologic values and experiences, his parental, occupational, political and other social experiences and his transcendent values and experiences into an integrated whole, viz. self-transcending life itself. His routine of work and life should steer clear of self-fixations and self-mutilations on one side and the chaos and confusion of separate self-images, stereotypes and disharmonious symbols and values on the other. Such a dynamic type of personality constantly experiences life at several points and levels. Each type of experience becomes "open", vivid and forward-oriented, since it is the focus of interchange and inter-play of symbols, values and experiences at several dimensions. This implies that the personality creates new challenges for itself at many adjustments in an unpredictable manner. The type of personality accordingly constantly moves on, and shows fresh facets as it encounters unexpected situations, often of its own making. The transcendent constantly works within man to enrich and enliven all human values, reveal the ideal meanings of all human

adjustments and actualise unforeseen human potentialities.

Man's humanity, to be sure, lies in self-transcendence rather than in self-involvement and actualisation at a low level of biological adaptation and psycho-social integration. The true meanings and values of personal evolution are disclosed by self-extension, self-reflection and self-reverence at the transcendent dimension. Through this he stabilizes and unifies all his value-seeking, value-fulfilment and experience. It is a strange contradiction in the development of human thought that the modern psychology of the unconscious, due to its derivation from a physicalist and biological philosophy, disregards the integrative and synthesising forces of the unconscious in all creative self-extension, self-oblivion and self-transcendence in art, science and religion.

If we take the holistic view derived from Head and Goldstein, all the faculties and functions, conscious and unconscious, of the adapted human organism respond to the environment as a whole. These arrange themselves in some kind of an integrated hierarchy that represents not a state or form of organisation but a *direction* of development. The central characteristics of human value-seeking and value-experience are not the sense of gratification, stability and balance, but their sense of unattainability, transcendence and *open* trend or direction. It is these that confer unity, fervour and worth on personality. Such integration and direction of the person are far different from the unity of drive-reduction, detensioning and satisfaction. The orthodox psychological conceptions of equilibrium, fulfilment and repose do not help us here at all. Motives of growth, "proprie striving" (in Allport's phraseology), transcendence and direction of the Faustian pattern maintain the urgency of the mind's adventure in the interest of forward-oriented, unrealisable, transcendent values.

The Ceaseless Dialectic of Biology and Transcendence

The wholesome, creative and mature person lives and works within a framework of attitudes and values that are eternal as well as temporary, universal as well as specific, and transcendent and directional as well as defined and limited. His consciousness is the focus of several polarities and dimensions.

Human dispositions and trends deploy upon the mind as polar opposites—immediacy and eternity, concreteness and universality, finiteness and infinitude, self-involvement and self-transcendence. The experience of mankind embodied in the judgment of men, societies and civilizations shows that the division within the self and mind as between the claims of these polarities and dimensions of dispositions and attitudes is basic. It is the perennial contention within the self that is symbolised by the struggle between body and mind, instinct and reason, conscience and impulsive behaviour, intrinsic and instrumental values, biology and human transcendence.

Man moves and develops in more than one dimension of life, governed by the consciousness of the tension and balancing of such successive opposites as homeostatic variation and stability, anabolism and katabolism, desire and satisfaction, biological and transcendent self, fragmentariness and wholeness, determinism and freedom. His growing and unlimited resolution of dualities or contradictions in the context of the enlarged and unlimited environment he achieves his essential for his maturation and growth. Through a reconciliation and compromise of the antinomic dispositions and modes of living, he establishes the transcendent unity and integrity of the real self and its harmony and balance with the cosmos and reality.

Yet the stress and tension of the opposition of polar attitudes and dimensions must be maintained in order that the divided mind and personality can rise to higher synthesis and balance in the ceaseless dialectic. At each phase of the multi-dimensional adjustment and dialectical march of the human mind, the personality is able to establish its unity and integrity and meaningful and value-achieving relation to the totality of Being. Obviously such a complex developmental process cannot be reduced and analysed into the forces and motives characteristic of the current explanations of religious, supernatural and transcendent experiences, such as the fear of the mysterious and the bewildering, and the mere psychological need of integration of primary impulses and desires. From this viewpoint the trend of the human developmental process becomes crucial. The psychology of human personality should accordingly deal as much with the biological and

social needs and values as with the values of truth, goodness, wholeness, transcendence and directiveness that are equally components of human nature. These latter obtain their impulsion from the same source, viz. the complex developmental trend and striving in the human personality in which his intellectual, emotional and instinctive capacities find coactive, synergic expression for establishing a harmonious cosmic whole.

The cosmos which is the most complete whole has the perfection of range and compass. But it is at the same time incoherent, disharmonious and tragic. Only man by his transcendent or cosmic imagination can reach perfection of both comprehensiveness and harmony of the cosmos. The fulfilment of the cosmos remains an inaccessible ideal that ever drives man forward to the unlimited and undefined potentialities of both cosmos and himself integrated into a single, harmonious future—absolute truth, beauty and goodness. These embody the complete fusion of his own potentialities and those of the cosmos.

CHAPTER II

THE CENTRAL TRANSCENDING FUNCTION OF PERSONALITY

The Conception of the Eupsychic Person

EVERY HUMAN BEHAVIOUR IS THE BEHAVIOUR OF THE WHOLE SELF, and hence involves research and insight into dimensions, grades and structuring of the self. As psychology focusses upon the nature of the self, it should no longer be guided, still less dominated by the findings relating to animal behaviour-adaptation in the psychological laboratories, nor by those related to malformed and maladjusted neurotics and deviants in the psychological clinics. It should surely make central the issues of openness and organisation of man's self, its sense of identity with group, society and cosmos and its self-forgetful intuitions, feelings and values of harmony and transcendence. These come to reveal not only the true meaning and worth of the normal self, but also its normal evolutionary trend. Only such a future psychology of personality can resolve the current dichotomies between egoism and altruism, intrinsic and instrumental values, and conscience and impulsive behaviour, and provide new vistas of possibilities of human nature. The "normal" human mind in many societies and civilizations is accustomed to habits of detached self-introspection, self-extension and self-transcendence, and of openness to values and experiences. These are associated with profound aesthetic and religious intuitions, insights and appreciations of the entire cosmos-and-totality-of-being and have throughout human civilization extremely wholesome effects on man's behaviour, social relations and values.

A new conception of man's mental normality is called for, and tentatively offered below:

1. The psychologically normal or eupsychic person adjusts himself to the environment in its various dimensions, external and internal, biological, social and transcendent, realistically and efficiently. This is the 'reality principle' of Freud as distinct from the 'pleasure principle'. Bleuler distinguishes between 'realistic' and 'autistic' thinking. Psycho-analysts deal with the distortions caused by wishful thinking and autism of neurotics and psychotics and stress freedom from self-deception and development of insight as significant criteria of normality. A psychiatrically healthy man shows no excessive day-dreaming or phantasy, and has an objective appraisal of his own impulses, inhibitions, fears and anxieties as well as a realistic and adequate knowledge of his external environment which itself is a proof against emotional traumas and anxieties. He cultivates a sensitive self-awareness and self-scrutiny so that he can recognise how his rational goals and values can be thwarted and twisted by the drives from his unconscious. A broad and open outlook on the world presupposes objectivity, detachment and social intelligence as well as liberal interests and healthy affective-relationships and intimate contacts with the social milieu. All this is systematised and idealised into the comprehension of truth as value. This is far different from the neurotic's quests for truth as a basic tension-need for security, certitude and order. In modern times Dewey's Instrumentalism has clarified most the significance of man's evolving insight, conditioned by his observation of events and experiences in an experimental determination of future consequences as the most appropriate expression of his ongoing adaptation to nature. The search for truth is directed by the comprehension of its value-character. Causes and effects in nature, events and consequences in life, mind and society can be grasped only with reference to their meanings and values in relation to oneself, to fellowmen, to the open society including all mankind and to the cosmos as a whole. As Simmel observes: "At each moment, in which our soul is more than a mere incurious mirror of reality—which it never is, since objective apprehension is intrinsically bound up with an evaluating of

reality—it lives in values, that gather the contents of the world from entirely new perspectives." The eupsychic person's objective understanding and appreciation include awareness of the transience of human relations and happenings and of the ultimate consummation of life and its possibilities in death. He harnesses both reason and imagination intellect and intuition so that he can whole-heartedly accept disease, ageing and death, the contingencies and vicissitudes of finite life and the infinitudes of the cosmos as realities. A sense of wholeness and transcendence, an intuitive understanding and appreciation of both the unbounded totality and the inter-relations of life, environment and cosmos underlie the human urge for truth. This is from the cognitive side.

2. The eupsychic person derives happiness from organic satisfactions without fear, guilt and conflict, and develops and enjoys relationships of love, trust and goodwill of the most extensive character. He has also intense feelings of enjoyment of beauty, ecstasy, awe and wonder, ever concrete and fresh. These are experienced in Northrop's Eastern sense, concretely and richly for their own sake and ideographically in Allport's sense, and lead to occasional lapses of consciousness of time and space even in his daily routine of life. Maslow discovers as the common denominator of all such experiences the loss of self or transcendence of it, intense and self-forgetful sensuous experience, which have some relation to the feelings during sexual orgasm. These emotional and ecstatic experiences are conducive not only to mental health and poise but also to creativeness, freedom and spontaneity. The motivation system of the eupsychic person is wide in scope and homogeneous and integrated in contents. His life-goals, and expectations are forward-oriented, inaccessible and emergent, and project the finite, the mortal and the human to hypothesize the open, the infinite, the eternal and the beyond-human. His value-system, which is entirely unique, rests on a perfect reconciliation of reason and impulse, cognition and conation, inhibition and expression, self-involvement and self-transcendence, determinism and freedom, creatureliness and immortality. This is from the emotional side.

3. The eupsychic person is a harmoniously integrated whole

with its various parts and phases co-operative and synergic with one another. His interests, intentions and planning are stable and comprehensive, and involve spontaneity, creativeness, inclusiveness, identification, and transcendence that intensify all experiences and give a profound significance, warmth and zest to all strivings and endeavours. His conscience is open, creative and cosmic. His morality is the morality of aspiration and reverence, and is rooted in the inherent worth and dignity of man, absolutely every man. It abolishes the barriers of all-closed societies that exercise their distinct moral pressures through the agency of prudence and circumscribed loyalty and obligation. In Bergson's words, it "breaks down natural resistance and raises humanity to a new destiny."¹ The conscience of the eupsychic person—he may be a founder or reformer of religion, a mystic and a saint or an obscure hero of moral life—guides him with clarity, simplicity and straight-forwardness that rise far above the complications, contingencies and bafflements of life, and the imperatives of finite society and culture and elicits his noble enterprises irrespective of personal suffering, injury and misfortune. His ethical judgment in fact raises the conscience of his society and culture to new levels and obligates him to bring to perfection all that there is in himself, in mankind and in cosmos. This is from the conative side.

4. The eupsychic person shows a well-balanced, optimum economy of energy and behaviour in the context of his goals, aspirations and values. He achieves a perfect co-ordination between the physical and the psychological components and resources. Such co-ordination leads to his effective control and manipulation of the environment for the fulfilment of his instrumental and intrinsic, existential and transcendent ends and values of life. Neither mere environmental stimulation nor the compulsion of inner drives but stable and long-range goals, values and purposes, regarded as central to his personal growth and fulfilment, determine and direct his mature, integrated homogeneous pattern of behaviour. Functioning on a highly co-ordinated and coherent mental level, he is not a victim of fractional impulses and compulsions and can also resist mass impulsive action, panic and disorder—the regression of the

¹ *The Two Sources of Morality and Religion*, p. 42.

behaviour of the average men to the uninhibited instinctive level that often results from collective frustrations and anxieties. He is poised and at the same time striving; self-contented and at the same time creative. With his dynamism, openness and creativeness he brooks no limitations nor finalities in his endeavours to actualise the potentialities of life in himself, in fellowman and in cosmos. The cosmos-as-a-whole demands complete perfection with no ignorance, no evil, no ugliness, no suffering. Man alone can achieve the unfulfilled values and potentialities of the cosmos. The cosmos is for ever an unfulfilled striving, an unrealisable expectation and an inaccessible ideal. Every single endeavour of the eupsychic person is subservient to it. This is from the behavioural and motor side.

The above attributes of the eupsychic person reveal certain fundamental norms of human nature-in-civilization. The notion of human normality, as dealt with by Halmos, Barron, Maslow and Allport hardly takes into account the transcending frame of meanings and values and of commitment into which the dominant activities of the eupsychic personality fit.² The above schedule of qualities is, however, not inconsistent with a considerable variety of goals, behaviour and experience discernible in each civilization and each individual mind.

The Dissociation between the Selves and Self-Values

The eupsychic man is the whole man. Prescott Lecky has recently defined personality as an organisation of values which are consistent with one another. According to him there is only one source of motivation, viz. the necessity to maintain the unity and integrity of the organism, and one developmental goal, viz., the achievement of a unified and self-consistent organisation. The development of self proceeds in the direction of assimilating new experiences in such fashion as both to be and to appear as an integrated whole. Lecky places great emphasis on the potentialities of man. Left to his own powers of growth he believes that man has the ability to create a unified personality.³

² Cf. Maslow, "Psychological Data and Value Theory" in Maslow (ed.), *New Knowledge in Human Values*, p. 127; and Allport, *Psychology and the Social Encounter*, pp. 161-73.

³ *Self-Consistency: A Theory of Personality* and Hall and Lindsay *Theories of Personality*, pp. 328-9

Many cultures warp and distort the primordial qualities of human nature, involving severe mental tensions and interfering with the natural trend of development of the eupsychic person. D. V. Harding cites the following example: "The intense mutual suspicion and hostility of the islanders of Dobu, the withdrawn detachment of the Balinese, probably depend on pathological processes that interfere with a more natural tendency to value affection. The institutions and sentiments of medieval chivalry, as it affected the relation between the sexes, did violence to human nature. The Victorian conceptions of decency meant too serious a distortion of natural facts to be maintained without repression."⁴ It is probable that a eupsychic person in a sick civilization tends to discard those of its morbid features that cause serious tensions and conflicts, but for repression and rationalisation. Though he may be regarded as a deviant in the social context, he exhibits greater mental coherence and freedom from self-deception than the average conforming person of the civilization, and indeed offers a challenge to its attitudes, values and institutions.

In modern civilization there tends to be a severe dissociation between the biological, social and cosmic selves and goals resulting in chronic disintegration or confusion of mind and values. The personality system becomes segmented and conflictful. Its parts and phases become less co-operative and loosely integrated. When man's biological and social goals, satisfactions and experiences cannot be perceived and accepted on the symbolic level into one consistent and integrated concept and value of self, a person becomes intolerant and aggressive, and cannot accept fellowmen as separate individuals. Thus his social relationships deteriorate all along the line, as he himself suffers from internal strain and anxiety. Simultaneously his individualised value system—based so largely upon internalisations which are distortedly symbolised—becomes idiosyncratic, anarchic and regressive.

From the Biological to the Somatic Self

The biological self becomes the somatic self moulded and directed by the ensemble of hedonic signs and symbols. The

⁴ *Social Psychology and Individual Values*, p. 122.

symbol system of contemporary civilization operates in such a manner that the somatic sense that is an essential component of self-awareness becomes grossly exaggerated and distorted. The conventions of art, culture and social manners foster the feeling that physical elegance, the beauty or efficiency of certain organs of the body and the exhilaration of organic sensations and experiences constitute the care of the self. Man's total body image, instead of expanding and including in its ambit fellowman and cosmos with the growth of mutualism, love, reverence and wonder, contracts and becomes identified with the fluctuating sensory stream of the somatic self. With narcissism and bodily pride, there is engendered an unabashed and indiscriminative, quantitative gratification of food, drink and sex as enhancing the self-feeling. The hedonic self finds sex a means of play and excitement dissociated from personal affection and love, a mere commodity casually traded over the counterpane or lusted for possession as a goal. Consumption habits especially those connected with food, drink, sex, clothing and shelter, due to the definition of status in terms of consumption patterns, come to be governed by a compulsive over-drive to break quantitative records. Simultaneously the monotony of work and life in technological culture spreads apathy and boredom to such an extent that the over-elaboration and personalization of tastes in food and drink, the continuous change of consumption styles and crazes, and the competitiveness and possessiveness in the realm of sex provide the only defences against the threat of total indifference and ennui. The result is the wide prevalence of anxiety, fear and insecurity which have become the greatest obstacles to a mature integrated life. Or there is full release of the aggressive and destructive impulses that become more subtle, indirect, ingenuous and comprehensive than the one-dimensional biological impulses of animals.

From the Social to the Crowd Self

The social self becomes the mass or crowd self distributed between segmented classes and strata with their rigidities, fixations and compulsions and their inevitable sequences of aggressiveness, coercion and violence. Like the hedonic self

The Inter-individual Unity and Transcendence of Self

Man's flexible, complex, multi-dimensioned self that is mechanically distributed between parts and dimensions has to be pieced together, balanced and co-ordinated in terms of a dynamic, prophetic wholeness, transcendence and transformation. The self whose content is this wholeness, harmony or unity and transcendence is yet to be empirically studied. It is well-known that certain creative artists "lose" and metamorphose themselves in their work. Sherif and Cantril refer in this connection to the dancer, Martha Graham, who has said, for example, that an artist must first "destroy himself, if he is to be creative". A commentator elaborates this statement thus: "It was not merely a matter of sloughing off this manner and that technique. A whole self had to be danced out and away."⁷ No doubt the current belief in a self-contained, immutable self-hood with its rigid boundaries and dimensions that dominates psychological techniques in modern culture is itself a product of the strenuous struggle for life with its clamant demand for material goods and values sought by man and his frantic defence against the loss of individuality. At the same time all over the world great artists, poets and mystics record authentic experiences of the relativity of self-hood and the merger, transformation and fulfilment of the self in a vast ocean of creative experience, what Freud calls the "oceanic feeling". Gardner Murphy aptly observes: "Psychology has studied intensively the aspects of self-hood which are in the area of individual threat against individual and corresponding defence and counter-threat; but it has explored by systematic methods only a few aspects of the deeper inter-individual unity that is a phase of man-cosmos unity."⁸ Another psychologist Maslow observes: "The theological literature has generally assumed an absolute, qualitative difference between the mystic experiences and all others. As soon as it is divorced from supernatural reference and studied as a natural phenomenon, it becomes possible to place the mystic experience on a qualitative continuum from intense to mild. We discover then that the mild

⁷ Quoted in Sherif and Cantril, *The Psychology of Ego-Involvement*, p. 391.

⁸ *Personality*, p. 923.

mystic experience occurs in many, perhaps even most individuals, and that in the favoured individual it occurs dozens of times a day. Apparently the acute mystic experience is a tremendous intensification of any of the experiences in which there is loss of self or transcendence of it.⁹ Maslow's "peak-experiences", the most wonderful and most ecstatic experiences of man, include the creative experience, the aesthetic experience, the love experience, the insight experience, the organismic experience, the child birth experience and the mystical experience. Primary processes which are essentially cognitive rather than conative are most crucial than any defences against repressed impulses and integrated into conscious and preconscious life in such intense experiences. He stresses that in these he achieves his full humanness and its potentialities. Sorokin points out that all creative geniuses including sages, prophets, great philosophers, scientists and moral leaders show creative supersensory and super-rational intuition. "In a limited form," he observes, "every one of us is now and then visited by this grace of 'the supreme enlightenment'."¹⁰ That this sense of wholeness or self-transcendence is something which is over and above man, over-reaching his "natural" senses, experience and knowledge is also shown by certain types of dreams which occur in people ranging from the most educated to the illiterate. Here is a dream recorded by Medard Boss of a healthy and very active and highly developed woman who first met this kind of a dream when she was only eleven years old. The dream recurred at long intervals for more than forty years. "There is always something great, and nothing else except this gigantic something. I perceive it with a sense transcending my ordinary senses. I can somehow touch the gigantic something but at the same time I am in it as it is in me. It is gigantic and infinitely small at the same time, and it is just this 'at the same time' that is so magnificent. I am never afraid. All these dreams have always struck me as surprisingly im-

⁹ Maslow: *Motivation and Personality*, p. 216; see "A Philosophy of Psychology" in Fairchild (ed.); *Personal Problems and Psychological Frontiers*, and "Cognition of Being in the Peak-Experience", *Journal of Genetic Psychology*, 1959.

¹⁰ "The Supraconscious in Man's Mental Structure, Creativity and Cognition" in B. Singh (ed.): *The Frontiers of Social Science*, pp. 373-6.

pressive and my astonishment is always mixed with reverence." Boss observes in this connection: "We must admit that it is possible that these dreams are hints of an understanding transcending our everyday knowledge. More precisely perhaps we have here flashes of insight that all phenomena, apart from their objective form or mass normally given to the senses, also have something which far transcends our 'usual' experience of spatial extension and objects."¹¹

Cosmos, Person, and Norm

The transcendent, ideal or vertical self relates itself to the cosmos process, to Being and Becoming. It is from the heart of Being and the cosmos process that the transcendent self derives norms that are different from goals and values and that recreate and transform life altogether. Norms are universal definitions of human growth, perfection and fulfilment. These have a detachment, impersonality, universality, transcendence and requiredness that values and ideals, not to speak of goals, never possess. These basically and unequivocally regulate and direct the structuring and integration of the self and the scaling and organisation of its goals and values, embodying the moral law or order at the heart of the cosmos, life and society. Norms of order, justice, beauty, love and goodness rest on the truth about ultimate Being or cosmos reality, and guide the growth, development and fulfilment of self both ideally and in relation to the finite contingent realm of existence and its pragmatic, instrumental goals and values in the light of total reflection and experience. By the untrammelled play of his intellect and sentiments, his profound insight, moral fervour, aesthetic exaltation and mystical ecstasy man finds these norms as constituting the core of his Being and the cosmic process. Unless there are well-defined norms there are no human standards of development nor moral values, and human effort becomes an aimless series of trials and errors.

A goal, a value and an ideal are different from a norm. Amidst the conflict and tension of empirical goals and incomplete ideals of man's biological and social selves, stability, harmony and coherence are provided by norms that are characterised by both transcendence and imperativeness.

¹¹ *The Analysis of Dreams*, pp. 203-04.

Neither human goals and interests conceived biologically or socially grovel on the earth; nor ideals or norms live in Plato's heaven. All co-operate and interpenetrate in the eupsychic person's real life, in concrete human relations, achieving the eternal, the rational and the transcendent on the earth here and now. On the one hand, man's reason, conscience and morality, and his freedom, laws, rights and duties, all reveal norms that enter into his total personal-social experience. On the other hand, norms, grounded as these are on the ultimate Reality that comprehends Cosmos, Life and Man, forever direct the self to achieve its unrealised potentialities. The normative structuring of the personality enables it not only to achieve harmony and balance with entire Life and Cosmos, but also unity and coherence in the contingent realm of bio-social behaviour, evolution and values. True to the essential nature and possibilities of the human mind, the normative organisation of personality plays, indeed, a crucial role in human and cosmic evolution. Value claims and counter-claims often revealing themselves in the dialectical movement of opposites constantly introduce tensions and conflicts in life, mind and society and checkmate or defeat and evolutionary process. It is the criticism, co-ordination and synthesis of divergent and conflicting values by means of norms that safeguard true human values and possibilities, the development of personality and the course of evolution true to the teleological structure of the cosmos. Norms constitute indeed the logical structure and validation of the cosmos and direct cosmic participation and destiny, including human history. The personalist philosopher Brightmann rightly observes: "Norms seem to be the controlling goals of all evolutionary struggle. We may think of them as purposes of the Divine Mind, if not of an absolutely omnipotent and all-creating Deity. Whatever their relation to Deity or to any other possible metaphysical reality, norms are imperatives of reason, and their home is wherever reason dwells, and their work is wherever persons exist."¹² Cosmos, personality and norms cannot be understood separately. These are the only stable realities constituting in their togetherness a frame for the ordering of the complex intermixed phenomena

¹² *Person and Reality*, p. 284.

of life, mind and society in all their dimensions and their intimate reciprocity. It is their never-ending interchange which produces the bright steady flame of value-creation and value-fulfilment that eternally shed sunshine and warmth on our dark, bleak universe.

The Importance of the Transcending Function

Personality is a hierarchy of dimensions, meanings and values. Man is 'one with the immediacy of his biologic self as well as with the practical-moral existence of the social self. At the same time he is a part of the one and indivisible totality of the cosmos, consciously present nowhere except in this reflective abstraction and intuitive experience, 'I am' (*Satyam*), 'I know' (*Jnanam*), 'I Transcend' (*Anantam* or *Turiyam*) and 'I fulfil' (*Purnam*). Thus does his creative, perduring, intuitive self find an ever-growing focus of functions, meanings and values of many dimensions. The self as the simple pure and transcendent Being (*Sat*), Knowledge or Consciousness (*Chit*), Feeler (*Ananda*) and Fulfiller (*Purna*) is the basic and ultimate postulate of Indian thought. In Muslim Sufi thought the aspect of Being (*Wujud*) rather than of Consciousness (*Shuhid*) is stressed. Both the Hindu and the Muslim Sufi formulae postulate that the contemplative must rise beyond the categories of distinction between subject and object, characteristic of his biologic and social selves. The notion of the One Eternal Witness is common to the Vedanta and Sufism embodying the ascent from the realm of psychology to the realm of metaphysics. On the biological and social selves is super-imposed the pure, infinite, open, transcendent self. According to William James who introduced into psychology the notions of material, social and spiritual selves, the knower cannot be distinguished from the on-going stream of consciousness and experience. To quote his pregnant phrase, "The thoughts themselves are the thinker." For Kant, however, the self (the soul) "does not know itself through the categories, but knows the categories only, and through them all objects, in the absolute unity of aperception that is thought itself." Two modes of cognition and orders of self are involved in Kant's position: the cognition of the knowing self that is indirect and from which all existence is concluded,

and the cognition of the empirical self that is direct, piecemeal and discrete; correspondingly the knowing self is pure, transcendent and identical in all time; the empirical self is changeful and fitful, grounded in bits of experience, and falls into time and space categories. The Hindu Vedanta posits, on the contrary, a *single*, indivisible self as knower, thinker, feeler and doer. It enjoins elevated contemplative practice through which the empirical features of knower, knowledge and object of knowledge are discarded and transcended, and the self has intuitive-aesthetic perception of the real Self as the essence of Existence, Knowledge and Feeling. Similarly the Buddhist Yogachara philosophy identifies the Absolute as thought or consciousness and posits that consciousness can exist by itself without an object. It aims at an act of cognition which no longer apprehends an object, an act of thought which is "thought only". As against the Western thought-system, particularly the Kantian position, the East places consciousness above reason as the ultimate and superior datum and achieves results different from those which the investigation of reason opens out in the West.¹³ The main results for the Eastern mind are, first, the identification of the knower with the entity to be known; secondly, the establishment of an ontological relationship between the knowledge which a man can obtain and his general condition; and thirdly, the preference of the values of self-extension, self-surrender and self-transcendence to those of self-definition, self-direction and self-actualisation. Eastern thought-system on the whole stresses a kind of insight which is not bound up with self-love, self-assertion and self-aggrandisement but with self-extension, non-assertion and transcendence of the division between subject and object, self and other, neighbour or cosmos. This is identified variously with the Supreme Self, Brahman, Emptiness or Suchness. The states of experience in which the self not only knows things and events, internal and external, but also notes and reflects on self-extension, self-identification, self-transcendence and self-fulfilment are universal and peculiarly human. But, as Allport aptly remarks, "it is surely one nature's perversities that so central a function (the knowing function of the self however defined) should be so little understood by science,

¹³ Haas, *The Destiny of the Mind*, pp. 10, 161.

and should remain perpetual bone of contention among philosophers."¹⁴

Personality as a Philosophical Concept

Personality is a philosophical as well as a psychological concept. In his well-known book on *Personality*, Gardner Murphy asks the important question: "Should the student of personality at the present stage of research postulate a non-empirical entity distinct both from the organism and from its perceptual responses to the forms and symbols which are called self?" He tentatively decides that a negative answer to this limited question seems advisable.¹⁵ Could a psychologist deny the experience of cosmos-as-a-totality, the largest whole that the personality can conceive as the real that is impregnated with value-attributes more or less intensely felt, that surely makes inescapable cognitive, moral and aesthetic demands on it, and that opens out for it endless horizons and depths of understanding, appreciation and solicitude? The goals and values of personality spring not merely from adjustments to empirical reality at the biological and psycho-social dimension. Man's most unique comprehensive and supreme goals, values and strivings emerge out of his ever more intimate and subtler interchange with society and cosmos-as-a-whole. His highest value judgment that stabilizes and unifies all his value-creation and value-achievement and tides over the supreme crisis in life, society and civilization comes from metaphysical reflection and analysis of value-experience of the cosmos-and-reality at the transcendent dimension. His most creative insights, exaltations and ecstasies that reveal the core of the personality come also from reciprocity with the cosmic condition and situation to which he belongs. His "cosmic affiliations" comprise indeed the measure of his true autonomy, universality and wholeness, not of his illusion, incompetence and escape. The wholeness, freedom and transcendence of personality are overlooked by Murphy; indeed, these are too often denied in the prevalent theories of psychology and social sciences.¹⁶ These latter completely obscure the data of per-

¹⁴ *Becoming*, pp. 52-4.

¹⁵ *Personality*, p. 490.

¹⁶ Cf. Bertocci, "The Psychological Self, the Ego and Personality" in *Psychological Review*, 1945.

sonality revealed in the common experience of mankind by intuition, exaltation and ecstasy, by the processes of self-oblivion, identification and transcendence as contrasted with those of self-assertion, self-love and self-involvement that apparently fill the entire modern psychological map. The former free the mind and personality in large or small measure from the fluctuating currents of ideas, emotions and experiences instigated or imposed by the biological and social situation. While modern psycho-analysis has transmuted the self into the sub-rational *id*, the reservoir of animal drives and emotions, modern academic psychology has fought shy of the analysis of the normal introspective and intuitive processes of the mind by which it dissociates itself from the rushing streams of sensation, impulses and drives and environmental stimulations, and rises to successively higher reflective levels of detachment, identification, transcendence and fulfilment. The latter views the normal adjustment of the average person largely in terms of a successful rejection of much of the depths of human nature, conative and cognitive, whence proceed all his joy and creativity, and also a continued depreciation, twisting and distortion of his intuition that binds him with the larger whole, the cosmos-reality.

Intuition as an Instrument of Knowledge

Among the contemporary philosophers Bergson, Whitehead, Hocking and Marcel have particularly emphasised intuition as a valid and valuable instrument of knowledge. With Bergson intuition is man's aboriginal and persistent awareness of the universe, answering problems that intellect raises but cannot answer. It is the immediate experience which underlies the processes and purposes of life and cosmos, stripping off the "veils" of verbalization, conceptualisation and symbolism. With Whitehead intuition is the reaction of man's nature to the *general* aspect of life in the universe and is the most significant guide in ultimate matters beyond the passing flux of immediate thing.¹⁷ It is concerned with "the togetherness of experience," and "discloses an absoluteness in the nature of things as does

¹⁷ Essay on Immortality in Schilpp, *The Philosophy of Whitehead*, p. 698.

the taste of a lump of sugar" and a permanent side of the universe which man can care for. Logic conceived as an adequate analysis of the advance of thought, he says, is a fake. It is a superb instrument, but it requires a background of commonsense. The latter is intuitive knowledge and faith belonging to man as species. Marcel regards intuition as the sole source of explanation of "mystery" in the structure of the universe where the whole self—its feelings, body and will, and not the cartesian mere thinking self, becomes the subject of its own awareness. What he calls "contemplative participation" involves the way of apprehension of reality in which the self rising above all distraction recovers unbroken affinity with the real through entering into its own and the other's ineffable deaths. Intuition alone can make the mind complete and living—it is an act of participation in the other or God which he identifies with existence. With Hocking intuition as an instrument of knowledge is not averse to conceptual interpretation. He observes: "Intuition as persistent awareness of, and reaction to, the real is our most directly empirical relation to the world, the most universal, the most unrelenting. It precedes our analytical thinking, but also recurs after it with the authoritative query, 'How far can your thought do justice to me?' Without intuition thought is pallid; without thought intuition is ambiguous."¹⁸

Though intuition is the appropriate means of cognition of the real, yet it cannot be used as a philosophical method without the aid of conceptual analysis and argument. Intuitive knowledge is not incorrigible nor unverifiable as is often thought. The insight of intuition can be verified by logical definition and analysis and process of dialectic. In India wisdom is always conceived as the synthesis of intuition and rational experiential knowledge, i.e. *jñanam* (wisdom), *vijnana* (intellectual knowledge), *sahitam* (combined). In China the poet Po-Chu-i, who wrote songs on the mind theory of the Chan monks, similarly sets forth the need of combination of intuition with rational knowledge thus: "When samadhi and wisdom go together, there is enlightenment. It can penetrate all objects of the world and nothing can escape its survey.

¹⁸ *The Meaning of Immortality in Human Experience* p. 195.

Central Transcending Function of Personality

It works like a great round mirror, and there is only right response without being perturbed." It is from the psychologists, however, that an adequate account of the function of intuition is expected, but most of them find it too elusive and "mysterious" for their methods and techniques of study, there being no conscious anchors for them to take hold of.

Intuition and the Unconscious

Intuition is defined by Jung as "the immediate awareness of relationship" and regarded by him as a basic psychological function along with three others, viz. sensation, thinking and feeling. Thinking and feeling are rational; sensation and intuition are non-rational. Intuition is a non-rational psychological function opening the door to an aspect of human experience which eludes consciousness. It largely depends upon complex, unconscious operations. Says Jung: "These are the implications and overtones of experience which cannot be known in any other way."¹⁹ Intuition in Jung's writings presents us with complete and finished contents though it is not clear as how these came into being.²⁰

It is well recognised that the mind by confining itself merely to the conscious level cannot create truth, goodness, wholeness and harmony. For such creation it has to delve into the so-called recesses of the unconscious. The pervasive feelings of thrill, rapture, ecstasy, wonder and awe which the appreciation and understanding of unity, harmony or beauty stir are rooted in sub-conscious and unconscious dispositions and attitudes in which the rhythms of the viscera as well as the structures of the middle brain are largely involved. The craving for form and symmetry, order and wholeness are likewise unconscious tendencies physiologically based on the basic rhythms of man's vital system itself. His most creative, most profound and most stable arousals and satisfactions that come from great art, poetry, music and mystical communion have their most dependable sources in the unconscious. It is in the realm of the unconscious that the self is completely freed from coercive, stereotype, and irrelevant patterns of thinking, feel-

¹⁹ *Psychological Factors Determining Human Behaviour*, pp. 60-61.

²⁰ Schaer, *Religion and the Cure of Souls in Jung's Psychology*, p. 56.

ing and imagining. Here it can organise unimpeded and undeterred new progressive patterns or *gestalten* of continuity, wholeness and harmony with the cosmos as a whole. Life, growth and creativity represent in the cosmos-process broad ways of unity, wholeness, harmony and transcendence in progressive levels and dimensions. It may be assumed that the human mind in its upper grade of evolution follows this fundamental integrating, pattern-forming, transcending quality. At its primitive unconscious matrix, where it is least restricted and handicapped by tradition, convention and sophistication, it discovers and organises by what we call acts of creative intuition the future-directed constructs and symbols of unity, harmony and beauty. The unconscious is the dimension of the experience where *par excellence* the organising, integrating and transcending trend of Life and Cosmos is most vital, sensitive and productive. No doubt Freud's concept of the unconscious with its biological and pathological content, which is built up on the basis of clinical experience with diseased, maladjusted and unproductive persons, has led the study of the unconscious mind into an errant, infertile track. Jung's concept of the unconscious has, on the other hand, hardly gained recognition in the West.

Intuitive Experience of the Whole and the Universal

Sense information and reflective thought simplify the cosmos and view it piece-meal. Over-simplification of the whole, the complete and the universal, and exaggeration of the partial, the fragmentary and the particular are the dangers of the sensory experience and discursive mode of thought. These cannot do justice to the unity and togetherness of Life and Cosmos that are revealed to the vivid flashes of intuitive insight of the artist, poet and mystic. Intuition enlarges man's perception and understanding of the general or synoptic aspects of Life, Man and World, and gives him the sure, direct and impressive vision of the whole, universal, and transcendent that is, indeed, the vision of the race. In all culture intuition is accordingly often identified with commonsense—the plain man's direct apprehension of whatever has value and significance for living. In China intuition stands for man's "original mind" through which he immediately knows that right is right

and wrong is wrong. Since every man possesses intuitive knowledge "the streets are full of sages". Neo-Confucian philosophy seeks to extend all intuitive knowledge into practice. Wang Shou-Jen observes: "Heaven, Earth, and all things all lie within the function and activity of our intuitive knowledge. How then, can there be anything outside it to hinder or obstruct it."²¹

A man in whom intuition is dominant easily finds his efficient, transcending, whole self. His creative personality and its productive values and experiences all become orientated around intuition. Gardner Murphy aptly observes: "A psychology of perception which neglects this intuitive matrix is a psychology of surfaces, not of solids, and a psychology of personality which considers only conscious aspect of perceptual wholes is no better."²²

Human impulse and desire in the raw merge man with the cosmos without the mediation of intelligence. Here the merger is not of the whole but of the instinctual and the emotional man, and is but fleeting and discontinuous. Intellect, on the contrary, sunders him from the cosmos. It enables him through the use of tools, symbolic and material, to use and manipulate the cosmos to his advantage, the process fraction-alising his self into bits and pieces. Intuition obtaining the "first-aid" from creative imagination fuses man with the cosmos, but this time with the mediation of reason and intelligence, meaningfully, purposefully, completely and enduringly. In so doing it reconciles and co-ordinates the emotional, intellectual and volitional functions, and integrates the parts and dimensions of the self in a harmonious adjustment to Life and Cosmos-total. The contemplative, intuitive self overcome the chronic fear of death, disease and disintegration, and also the anxieties due to the upsurge of instincts and emotions from the unconscious. Resolving the polarities and dissociations of reason and impulse, conscious and unconscious, super-ego and *id* in his inner life, the self becomes whole within and therefore can integrate harmoniously, efficiently and productively with the cosmic whole. This is recognised by Maslow as he speaks of

²¹ *Record of Instructions, Part 3.*

²² *Personality, p. 358.*

the creativity in the evolved, matured, self-actualizing personality. "He becomes more whole and unified, more unique and idiosyncratic, more alive and spontaneous, more perfectly expressive and uninhibited, more effortless and powerful, more daring and courageous (leaving fears and doubts behind), more *ego-transcending and self-forgetful*."²³ Gardner Murphy suggests that intuitive responses apparently involve a complete fusion of the functioning of the cerebro-spinal axis, sense-organs and muscles that show *man's relation to the world*, and of his visceral and mid-brain structures that give him his *feelings about the world*.²⁴ No doubt in all value-judgements, moral appraisals and mystical insights both human relations to and feelings about the cosmos coalesce experiences of wholes and the universals that illumine the entire conscious field.

The Certitudes of Intuition

It should be specifically added that intuitive knowledge and vision are characterised by a profound sense of absoluteness and certitude. This is due to the fact that the intuitive self not only overcomes all irrational fears and anxieties from the unconscious, but also perfectly assimilates, organises and harnesses the unconscious for achieving new identities and fusions with the cosmos. It is the intense feeling of order, harmony and transcendence of the whole mind and being that invests the intuitive vision with the feeling of certitude and absoluteness of the real. The mystic asserts: "As sure as being—whence is all our care—so sure is content, beyond duality, antithesis or trouble where I have triumphed in a solitude that God is not above."²⁵ The deeper, intuitive and transcendent self can deploy more effectively and concentratedly the unconscious processes and physiognomic dispositions in the symbolic creations of beauty, harmony and goodness in man and cosmos relations, and is more daring, more triumphant and more expressive than what the superficial biological and social self, hard-pressed, intimidated and dis-

²³ "Cognition of Being in Peak Experience", *Journal of Genetic Psychology* (1959).

²⁴ *Personality*, p. 359.

²⁵ Angels of Foligne. See James, *Varieties of Religious Experience*, p. 389.

tracted as it is by the claimant demands of the world, can ever be. With intuition the self can indeed function more fully, more spontaneously and more creatively, and weaves fresher networks of communion, unity and identity with the cosmos. The intellectual vision of the cosmos and the real is relative and fractional. The intuitive vision is absolute and integral, drawing as it does on the whole mind, on both its conscious and unconscious level. Man's creativity and forward evolutionary advance rest on his deeper intuitive and transcendent self breaking through the immediacy and imperativeness of his biological adaptation, and the rigidity of custom and routine of his social adjustment. Only the intuitive self, thrusting forward new tendrils of contact, feeling and vision beyond the limits of intelligence, can sense and contemplate fellow-man and cosmos purely, unerringly and comprehensively and throws open the possibilities of man's complete multi-dimensional attunement with cosmos.

*Characteristics of Intuitive and Discursive
Intellectual Knowledge and Experience*

In Hindu psychology there is distinction made between Vijnana or discursive intellectual knowledge which is applied especially to the individual or formal domain and Prajnana or integral intuitive knowledge. This is filled by penetration and innermost assimilation with beatitude (*Ananda*) and its instrument is the total consciousness (*Chit*) of the self identical with pure Being* (*Sat*) without intermediary or particularization of any kind. *Prajnana* or *Samayagijnana* is the complete wisdom of the whole Being arising from the merger of being with reality. Rational empirical knowledge is, on the contrary, fragmentary and incomplete knowledge, be that of intelligence or of feeling, and suffers from the limitation of the separation between subject and object, between the knowledge of an object and its essence. The Indian distinction between *Prajnana* and *Vijnana* is cognate to that drawn by Bergson between the methods of science and the methods of philosophy and the arts, and by Cassirer between "discursive" and "mythical" knowledge.

What Cassirer calls "discursive" thinking views and reveals the cosmos in its parts and the parts are abstracted from and related to a whole and given*fixed intellectual meanings and

denotations. It is the concreteness and discreteness of the segmented and particular rather than the integrality of the whole and universal which are emphasised by intellect. Intuition fuses man with the cosmos—the total man, instinctual, intellectual and imaginative, with the total cosmos. The thinking is here “integral” and “mythical”, and is not concerned with relating data but with the immediate experience of the whole which it takes in a heap with a sudden flash, and in which it reaches complete poise and rest. Cassirer remarks, “The immediate content so fills the consciousness that nothing else can exist beside and apart from it. It is not merely viewed and contemplated but overcomes a man in sheer immediacy.”²⁶

Human impulse is operative where the self automatically and unconsciously seeks goals and values without requiring intelligence. Human intellect is operative in the self's quest of achievement, goals and values focussed and clarified by intelligence. Human intuition is operative where the self coincides with and loses itself in the goals and values in the process of their quest and fulfilment. Through metaphysical understanding and reflection it finally identifies the goals and values with the controlling ends of the cosmic process, the purposes of the Universal Mind, real Self or Being, immanent in the evolutionary struggle. Too often true intuition, however, is stifled by the ordering of human experience by the impulses and emotions, on one side, and by the sense knowledge and intellect, on the other.

Man's natural endowment of intuition and empathy deteriorate markedly and quickly, if he gives himself up entirely to the life of physical appetites and desires, or is preoccupied with sense knowledge and rational, discursive thinking, losing the finer connections of the unconscious with the rest of the mental life. The possibilities of the mind for communication and communion networks are unlimited. The ease and quickness of the intuition vision should not blind us to the holistic and future-oriented nature of intuition and the profound transcendent communion and identity with the total-and-real that empathy establishes. On this point Rapaport's observation that unrecognised channels of communication may exist

²⁶ *Language and Myth*, pp. 18, 27.

is noteworthy: "Let us assume that empathy and intuition refer to communications which are minute, or are momentarily unrecognised because of their preoccupations of the perceiver, or are so distributed in space or time that the cues are no longer consciously integrated: thus, a preconscious perception and/or integration of these apparently takes place, the results of which are experienced as empathy and intuition."²⁷

Intuition and Yoga

Bergson considers intuition as far more accessible and far less mysterious than the intuition which Plotinus and the Neo-Platonists call ecstasy, and which is obtained only in a state of trance. To Bergson as to Indian Yoga psychology, the intuitive vision of cosmic reality is available to any one who turns his gaze from the outer world with its opportunistic and practical interests and goals and contemplate or rather feel the inward all-pervasive pulsation of life "as it wells up afresh, at each moment and before it has time to split up into the perceptions and conceptions of science."²⁸

This is characterised as the "continuum of mental effort" in Indian Yogic intuition (*Dhyana*). Patanjali defines *Dhyana* as a current of unified awareness unimpeded by the intrusion of any irrelevant object. Yogic contemplation, however, goes much further than the Bergsonian intuition as an instrument of "penetration", "assimilation" and "mastery" of the total and real through the highest degree of intensity and purity of mental concentration. This reaches the entire cosmic process in all its orders and dimensions from the particular to the universal, from the finite to the infinite, and from the infinite to the infinitesimal, and arrives at a universal category or modality of metaphysical import, using also the dialectical process of thinking. The aim of Indian intuition is ontological: to reach the transcendental plane of the Absolute, Self or Being, pure, unconditioned and free from all determinations. It is through intuitive vision (*Pratibha Jnana*) that the Self is revealed; the Self is beyond the realm of the senses and intellect, beyond even rational awareness and discrimination which are

²⁷ *Organisation and Pathology of Thought*, p. 727.

²⁸ Montague, *Great Visions of Philosophy*.

the props of the empirical personality. The self as the eternal and universal "Witness" or "Seer" cannot make itself an object of knowledge. The Self is the Being of transcendence and can through intuition know itself as both transcendent of the cosmos and immanent in the cosmos which is its own act or extension in space and time. Maritain calls this "abstractive intuition" of being which, he says, is not accessible to all philosophers. He observes: "The problem is metaphysics reduces itself finally to the problem of abstractive intuition and to the question whether, at the summit of abstraction, being itself, in so far as it is being—permeating the world of sensible experience, yet exceeding this world on all sides—is or is not the object of such an intuition. Everybody does not have it. And if we ask why positivism, old and new and Kantism, ignore this intuition, we shall be bound finally to admit that it is because there are philosophers who see, and philosophers who do not see."²⁹

Intuitive Vision of Person and Cosmos as Transcendence

Intuition is the deepest, subtlest, and most creative reciprocal interchange between the human mind and cosmos-reality. A dynamic mutual interpenetration continually goes on between the intuitive self and cosmos. And in fact the cosmos cannot be defined if we miss the intuitive self. Intuitive vision and cosmos-reality are inseparable. Intuition, furthermore, consciously annuls the persistent dichotomy in human thought between subject and object, becomes only profoundly aware of itself, and achieves a sublime supra-rational pattern of identity, unity and harmony through the resolution of all antinomies or opposites within the totality of being. This is characterised as Transcendence, which invests experience with profound joy, insight, ecstasy and exaltation—mankind's highest mental states, most intense, universal and future-directed. Intuition leads the human mind or self beyond the biological and social dimension to the transcendent dimension, beyond a continuity of social tradition, learning and culture to spontaneous personal insight, appreciation and valuation of the cosmos-total grasped as the Real in which it finds its

²⁹ Science, Philosophy and Faith in Science, Philosophy and Religion.

ultimate meaning and purpose. Here the whole mind or being establishes its natural and deep-seated identity with the creative impulse underlying the entire cosmos-process. Intuition reveals the supreme truth, cosmos-reality, Self and God as transcendence and finds the latter as both the creative *élan* in the cosmos-process and meaning of man's own evolution. Deriving its certitude and assurance from the eternal and inexhaustible resources of cosmos-reality, Being or Transcendence, the productive communion of the intuitive self becomes the perennial inspiration for human metamorphosis through the elating enterprise of participation in the work of creation, the co-partnership in God's own adventure in history. Thus does intuitive vision throw a sure and steady beacon-light on man's evolutionary path, on the nature and destiny of the evolving personality, dissipating the doubt and darkness in which the pure intellect and cognition leave him. Academic psychology, however, today taboos intuition as it rejects transcendence. The artists, poets and mystics, however, make us familiar with the ever richer, deeper and more variegated experiences of cosmos-reality through creative intuition, and continue to bridge successfully the gulf between man's biological and social selves and the intuitive, creative, evolving, transcendent self. Psychology will now have to move away from the stress of reason, intellect and cognition to that of intuition, value and will in order to know the final truth about personality and its growth, development and fulfilment.

The Orientation of Psychology towards Philosophy

The logical and scientific necessity of orienting psychology towards philosophy is thus admirably indicated by Jaspers, whose own psychopathological, psychological and philosophical contributions are always characterised by their closeness to life. According to him, "psychology investigates, establishes facts, predicts. Philosophy appeals, projects possibilities, unlocks the realm of decision. But in all psychology of man there is secretly present the interest in possibilities and the challenge of self-realization. And in all philosophy psychology remains a means of expression, a premise without which the challenge

of thought would become incorporeal."³⁰ In man's unique intuitive capacities to achieve self-transcendence, silence and freedom from bondage to inner drives and environmental instigations, to understand and appreciate the entire cosmos-and-totality-of-being and to realise universal, eternal and beyond-human values and possibilities, we encounter an ideal image of self with which both psychology and philosophy ought to be concerned.

The limitations of modern psychology are obvious. It excludes from its ken the self's unique freedom, wholeness, universality and transcendence that germinate and grow up spontaneously in human nature, create exceedingly salutary effects in man's relations to fellowman and world, and free his infinitely open adaptation and evolution from biological necessities and social pressures alike. The open human self is on the road to a fifth dimensional identification with the cosmic Nature-Mind. The horizon of psychology has to be extended so that it does not deal exclusively or largely with bits and pieces of peripheral human adjustments and bodily events, oriented in behaviouristic space and time, but also probes into the free and open self's deeper experiences of intuition, identification, enhancement and at-homeness with the cosmos at higher dimensions. Modern empirical social science in the West interprets the self as biopsychological mind, as understanding, even as the sumtotal of integrative processes in the brain, and denies the freedom of human will, regarding it as mere illusion. The self is at once the creator and creature of the biological and social situation. It maintains its transcendent unity and wholeness in every biological and social situation, overcoming the tensions of the human organism and surpassing the ebb and flow of inner drives and emotions as well as the constraints and compulsions of the social world. As it steps up from the biological and the social to the transcendent, metaphysical and ideal dimensions, ideas, sentiments and values cease to have temporal or spatial components, but establish ever more intimate and sensitive relationships with the all-encompassing cosmic mind and reality. The symbolic

³⁰ Schilpp (ed.), *The Philosophy of Karl Jaspers*, p. 497.

processes of contemplation go on at levels higher than four dimensional space-time with different parameters. Okland extends the four dimensional concept of space-time to include the mind as a fifth dimension. In his theory, mental and non-mental events are united with each other, as physical time is united with physical space. "Every living thing has a fifth dimension, forming a unity together with its physical appearance, the individuals being more or less complicated in psychological as well as in physical respects. The theory vindicates a modern and critical pansychism, according to which all nature has a fifth dimension, at first appearing as inorganic forces, later on as unconscious and conscious mind."³¹

A eupsychic person's intuitive understanding of the cosmos is a step-up of the pattern of integration of experience to a dimension, which is much higher than that of the average man at a lower level of mentation. In the process of the mind reaching successive integrative levels of increasing complexity, wholeness, transcendence and fulfilment, the conscious use of intuition and symbols of far greater subtlety and range than are encountered in ordinary thinking is involved. The field of the mind's operations at these introspective and intuitive levels of integration includes everything in the cosmos with which it has "transactional" relations—Space, Time, Nature, Life and Mind including the phenomena now coming under the field of Para-psychology. These defy the known principles of both Newtonian and quantum mechanics for their explanation. Okland insists that no metaphysical concepts are implied in a rehabilitated theory of pansychism; it is grounded in observed relationship.

The Cosmic Nature-Mind as the Absolute

Indian thought rests on the above pansychism and identifies yogic intuition with the ultimate fifth dimensional unification, with the Cosmic Nature-Mind which embraces and transcends both infinite self-hood and materiality. By training and practice in yogic intuition the processes of mind can be completely released from spatial and temporal dimensions. Giving up the functions, perspectives and word-symbols oriented to be-

³¹ Quoted in Herrick, *The Evolution of Human Nature*, p. 455.

haviouristic space and time, it identifies itself with the cosmos, and finally abandons the thought of identity. This is depicted in the following experience. "Having firmly achieved the identity of consciousness with the superindividual cosmic Nature-Mind or the Absolute (Brahman), forsake the consciousness of self-hood and of unity. Everything will then fade away like the flower in the hands of a person asleep."³² Only the fullness of the Cosmic Nature-Mind which is the primordial matrix remains as the self achieves pure intuition of the Whole-and-One. No doubt the self can be vastly extended, enriched and refined if it can travel as it desires from one dimension to another, giving up the fixations of the time-and-space-oriented human animal and the compulsions of social role, relations and institutions. Such extension, enrichment and refinement are especially necessary in an age which through its inexorable demands of alertness and toughness in the struggle for living and constant invasion of the personal domain by mass standardised methods, meanings and values in every field of life stimulates a life of frenzied egoism and immediacy.

Psychology should deal with the structure and dimensions of the open, reflective, transcendent self and the total process of its maturation, integration, transcendence and fulfilment that comprises a fusion of functions, meanings and values in successively higher series of dimensions. From the philosophical viewpoint, functions, meanings and values can never be fully attained. Human dimensions always move towards the emergent and the transcendent, directing the self and orientating the regulating behaviour in conformity with their trend.

There is also need of orientation of philosophy. Western philosophy as it emphasises reason as the door to self-knowledge confines its attention to the self apprehended as an empirical object, and cannot fully grasp the contemplating, intuiting self in its unity, wholeness and transcendence. The latter comes within the ken of Eastern philosophy, which indeed starts with the distinction between the lower, immature or empirical and the higher, mature or real self, and guides man's perennial quest for both the understanding of conscious self as reality in its completeness, i.e. ontological integrity, and

³² Tejobindu-Upanishad, 103-107.

its perfect harmony with the cosmos-total, i.e. moral and spiritual fulfilment. Modern philosophy must recognise the validity of both reason and intuition as co-operative sources of knowledge of self and reality, and their role of guiding the adjustment of the whole self-actualising and self-transcending self to cosmos-reality as a whole. It accordingly should join hands with man's spiritual and moral adventure concerned with the totality of the self's value commitments and value experiences.

Man's complete self is the Whole, the Vertical and the Transcendent—the Cosmic Nature-Mind which in the evolutionary process first appears as Nature and then in successively higher integrative dimensions of complexity as Life, Mind and Cosmos. Modern psychology and philosophy should integrate their methods and resources in understanding him as a microcosm of hierarchic dimensions and values. As the microcosm he not only constructs a cosmos-picture in the pattern of his own values, but also metamorphoses himself and becomes the instrument of the process of progressive evolution of the macrocosm of his making. That evolution is the same as the qualitative improvement of his intrinsic, universal and transcendent values that comprise a fundamental unity in thought and action of mankind-and-cosmos-as a whole. His cosmos-picture is never perfect; it ever recedes and transcends itself. His cosmic meanings and values ever become inaccessible. He accordingly ever fulfils himself through creating and cherishing values that are emergent and transcendent, and by so doing indefinitely pushes forward the process of cosmic evolution.

CHAPTER III

THE NORMS AND DIMENSIONS OF SEXUALITY: PASSION, LOVE, COMPASSION

Independence of Love from Sex in Human Evolution

THE ROLE OF LOVE IN PERSONALITY DEVELOPMENT IS THAT OF THE natural devotee, poet and metaphysician. Modern civilization is largely reducing or abolishing the higher meanings and values of love by identifying it with the animal libido. Man's emotional need of loving and being loved, which has a psycho-biological genesis, and which in human society and civilization has fused with many other extra-sexual satisfactions and values, is today baffled and distorted. Thus the individual becomes tense, anxious and aggressive, and civilization becomes disordered and full of conflicts.

Sex is a biological drive; love is a human emotion, acquired as the result of learning and culture. In animal evolution, as Julian Huxley has demonstrated, the attraction between the sexes comprises a patchwork of distinct urges or drives, each serving a separate biological function. The mechanism of each separate kind of love in the case of animals and birds is largely built into the species by heredity.¹ He observes: "A great deal of animal behaviour—for instance, the courtship of birds—is the result of conflict between two different impulses: the impulse to attack and drive away the opposite sex and an impulse to approach or to run away and so on. There is a conflict, but it is resolved in the behaviour." In man, due to his higher mental evolution, the separate drives form themselves into a stable and coherent pattern, while learning plays a much more important role in bringing the opposite sexes together than innate genetic mechanisms. The engaging smiles, glances, "cooings" and gestures of man and woman and their display

¹ Julian Huxley, *New Bottles for New Wine*, p. 221; Sol Tax (ed.), *Issues in Evolution*, p. 267.

of secondary sexual characteristics, especially the woman's smooth musculature and prominent breasts, that correspond to the cries and gestures of many mammals and the courtship-display of many male birds and high-brained mammals, no doubt stimulate sexual behaviour. But far more significant than these is the symbol complex of love, marriage and family. This provides the basis for the emotional excitation of the subtle nuances of love, the choice of mates and the divergent and devious modes of sexual fulfilment. It is man's learning which adds new dimensions to sex and integrates sex, love and wider social interests and values. It assimilates a few genetically predetermined set of actions into the unique sentiment and experience of love in which are fused a whole, complex range of impulses, emotions and values in social relations.

Accordingly sex and love though having independent origin in the natural history of man have become complementary to each other. The independence of love from sex with its original basic goal of reproduction has its psycho-biological roots in man's prolonged childhood and incapacity to overcome completely his infantile dependency. Geza Roheim suggests that owing to the biological fact of our prolonged and never-quite-overcome juvenile way of life, sex has become independent of its original goal of procreation. Dependency prolonged far beyond its natural limits makes human attachments "repeat performances" of the child-mother union, linked with the necessary sequence of separation, fear of object loss, aggressive feelings, reunion.² Childhood fantasy and memory of attachment and possession, and associated feelings of tenderness and security with their opposites of the feelings of loneliness, anxiety and hostility are biologically conditioned by the child-mother relation in the formative period of human development. These not only enter as ingredients of the pattern of human love but also shape and modify the particular type of interpersonal relationships.

First, it is the retardation of man's growth process which permits the confluence of the goals, meanings and values of sex and love. Secondly, the gap between the period when his

² "The Psycho-analytic Interpretation of Culture", *International Journal of Psychoanalysis*, 1941. •

sexual impulse emerges in full strength and the time of marriage gives him adequate time for learning sexual behaviour or "civilizing" sex. But it leads also to inner tensions and brings his elementary nature in profound conflict with social values, traditions and arrangements. The "civilization" of an ego-centric biological impulse like sex, which is accomplished largely in childhood and adolescence, is nothing more and nothing less than the assimilation of the racial experiences, values and ideals of love into the goals and conditions, code and etiquette of biological sex fulfilment.

The Multi-dimensional Functions of Man's Sexual Love

In the ascent of man from the animal kingdom sex and love have evolved multi-dimensional functions and values, viz. the biological function and value of passion, reproduction and parenthood; the socio-cultural function and value of division of labour, play and poetry; and the spiritual function and value of extension, communion and compassion, resulting in complete identification from the depths of being. In a psychologically healthy person these functions blend harmoniously and also integrate with desires and interests that seek other goals than sex. All cultures establish a definite scaling of values and standards regarding sex, marriage and love. Sex belongs to man's biological or instinctual self connected with procreation and parenthood; marriage belongs to his social or symbolic self and is connected with the care, protection and upbringing of offspring and the building up of the home and the family; and love is a self-transcending disposition that belongs to his reflective, symbolic or transcendent self and is linked with profound aesthetic communion, moral insight and spiritual bliss. Though integrated, no phase of love is lost or dissolved. The insistent libidinous desire for the opposite sex with its alternations of tenderness and hostility, masochism and sadism, the endless reciprocal love play and aesthetic delight and entertainment, and the serene and steadfast adoration for each other mingle together and strengthen love. As physical intimacy in the sensual, orgiastic sense fuses into spiritual intimacy, the identification overcomes the stubborn aloneness of the self, which is the last vestige of the physical level of experience and as-

sociated with sadism or masochism, the wish to hurt or to be hurt that stimulates love. Separateness and its fears and anxieties conquered, and wholeness established, sexual love blossoms forth into love for all humanity, for all life. Thus does sexual love, while it is a unique intimacy between two persons completely committed to each other in all dimensions and aspects of experience, become conjoined with profound amity, pity and compassion to all creatures. The mystical exaltation of love-experience reveals the two in one and one in two and all as One. The full meaning of sexual love cannot be revealed at a particular phase or level of experience.

The Range of the Meanings and Values of Love

Sex has to be understood in the whole range of its functions, meanings and values. The more wholesome and more sensitive the individual and the higher the culture, the richer, finer and profounder become the meanings and values of sex. For there is no desire other than sex that can so readily and subtly blend with and lead up to aesthetic intuitions and mystical insights. This is due to the psychic correlates of both intensity and diffusion of pleasurable feelings and rhythms of two bodies in intimate physical contact. Maslow points out that the sexual experiences of self-actualising persons reach the highest intensity and ecstatic perfection; their orgasms are profound and mystical and yet the absence of sexuality is more easily tolerated by them in the total scheme of life.³ On the opposite pole, if a person experiences merely physical gratification, he is to be considered sexually immature or abnormal. Coarseness, aggressiveness and sensuality are altogether excluded from the behaviour of a psychologically healthy person. Sex and love in a eupsychic person are inseparably fused and simultaneously fulfil physical satisfactions, social values, aesthetic ideals and mystical aspirations.

We here go against most psychoanalytic theories of love grounded in the Freudian assumption of love being an aim-inhibited libido. Freud has never spoken of the aim-fulfilment of love, which is a fusion of physical satisfaction with mutual tenderness, idealisation and aesthetic and spiritual identifica-

³ *Motivation and Personality*, p. 242.

tion. The psychologically normal person is not *driven* into love, but rather seeks and achieves love that opens the door to a wide range of social and aesthetic insights, values and experiences. Compulsive or aggressive sexuality without reciprocal tenderness, love, respect and idealisation is a pathological condition. Not until we appreciate sex functions and values in the different levels or dimensions of sexual behaviour—biological, socio-cultural and aesthetic, spiritual or cosmic—can we have the complete, dynamic picture of sex as function of the total personality in the true perspective of cultural evolution.

Its Roots in Man's Mammalian Descent

The smooth integration of sex with meanings and values in other than physical dimensions is, as we have mentioned earlier, the outcome of man's mammalian descent and his physiological retardation and delayed infancy. Among the apes sexuality merges with social interests and values. Sexual behaviour is definitely a component in dominance-subordination relationships and excludes procreation. One of the definite symbols of submission of a weak or immature anthropoid male to the leader of the troop is the presentation of genitals. On the other hand, grooming and delousing are both sexual and social behaviour. Kohler observes that when chimpanzees meet they "sketch" or indicate movements which can hardly be classed definitely under either the category of joyous or cordial welcome, or sexual intimacy. The phylogenetic roots of the dimensions and complexities of man's love are embedded in his anthropoid ancestry. Wherever therefore his genital activity is contained within purely physical satisfactions and mere reproductive needs we encounter aberrations. These are largely due to cultural conditions and circumstances. Sexual aim-inhibition, over-stimulation, immaturity and neurosis, all derange or disintegrate the blend of several impulses and interests at their proper occasions. Obviously normal sexual behaviour is motivated by basic multiple needs and interests and mere sexual gratification is not the objective. Among these basic needs are love and affection; these involve both spontaneous giving and receiving love and qualitative improvement of satisfactions with the age of the relationship. The career of love is far diffe-

rent among sexually immature, sick, pathological persons, who are driven into loving one another rather than attracted into it, and whose single-track gratification of sex is largely sensual and physical, characterised by the ambivalence of opposite drives—love and hate, erotic and aggressive urges. Man's sex urge which is strong and persistent, and interweaves with many cross-currents of desires and emotions can be, to be sure, extravagantly indulged and abused, vulgarizing, darkening and even destroying life. No basic urge of man shows such an imperfect adaptation to its ends as sex in human evolution.

Sex Neurosis and Its Causes

Apart from the degradation of sex brought about by excessive indulgence artificially aroused and maintained in dissociation from other impulses and interests of life, a considerable section of modern humanity also suffers from sex neurosis in the form of either narcissism, which is the morbid unbalanced culture of the "life impulse", or guilt-feeling and anxiety which represent a pure lopsided culture of the "death-impulse". A wholesome culture eschews both the narcissistic and megalomaniac behaviour of a Don Juan and the disintegrative self-reproach and masochism of an ascetic. Civilization today requires the resolution of tension of ambivalence or duality, especially characteristic of the primitive and immature mind, of "life" and "death" impulses, and of tenderness or creativity and aggressiveness or remorse in the sexual pattern, and the restoration of the equilibrium and harmony of man both within himself and in relation to society and culture. Sanity, goodness and beauty in sex are the major means of eliminating deceit, cruelty and ugliness in the world.

The roots of sex neurosis which is epidemic in modern culture are psycho-biological, largely connected with the modern practice of hospitalization of mothers. With the spread of modern medicine and establishment of hospitals and maternity homes all over the world, mothers do not bear children at home or habitually nurse and fondle them in their breasts as before. Mothering and nursing that have most profound significance for the psycho-social maturation of the child are ceasing to be home arts. The maternal deprivation is responsible not

only for the immature development of sex and love but also for a general impairment even of the processes of conceptual thought and mental organization. Sex immaturity and aberration are the outcome primarily of interference with the deeply rooted mammalian ties between mother and child intensified as these are in humans. In the bigger cities of the world 75 to 90 per cent of all births occur in hospitals where the new-born baby is removed immediately from the mother after the birth. R. M. and H. Bakwin observe that the separation of mother and baby immediately after birth is unnatural and unphysiologic. Among mammals it is the rule that the young remain close to the mother during early life, snuggling and cuddling against her. The mother and her young constitute a biologic unit and to separate the two in the way commonly practised in American hospitals finds no analogy in the animal world where so much of our knowledge on nutrition and other aspects of physiology has been obtained.⁴

Infantile Closeness to Mother as a Psycho-Biological Necessity

Regarding the effect of the deprivation of mother on mental growth Bowlby remarks: "The failure of ego development in deprived children is perhaps more easily understood when it is considered that it is the mother who in the child's earliest years fulfils the function of his ego and super-ego. The institutional children studied by Goldfarb and by Bender had never had this experience and so never had the opportunity of completing the first phase of development—that of establishing a relationship with a clearly identified mother-figure. It may well be that these grossly deprived infants, never having been the continuous objects of care of a single human being, had never had the opportunity to learn the processes of abstraction and of the organisation of behaviour in time and space. Certainly their grave physical deformities are clear examples of the principle that injuries inflicted early produce widespread disturbance of growth."⁵

The inadequately loved child lacks the usual inhibition of libidinal and aggressive impulses, on the one hand, and cannot

⁴ *Psychologic Care during Infancy and Childhood*, p. 294.

⁵ *Maternal Care and Mental Health*, p. 55.

establish permanent personal relationships owing to his inability to feel or express love on the other. The normal child born at home and obtaining the benefits of normal maternal love and nursing recognizes and values the mother as the person from whom love and all its satisfactions are derived and obtains gratification in reciprocating her love. Thus does he learn to love others. Modern urban civilization is presenting an alien, affectionless environment for the new-born who undergo intense emotional experiences of frustration, rage and despair and organize a new psychopathic pattern that entirely fails them in adulthood. A man who cannot identify himself with his mother in childhood cannot understand woman's affection nor reciprocate it; while his rejection by the mother and instability of his interpersonal relationships and values in childhood comprise the psycho-social background of his excitement and inconstancy in adult love. Man's truth and fidelity in love depend largely on the reality and strength of the feminine component in his nature. If strong mother fixation prevents the development of new love relationships, it is also true that childhood identification with the mother is indispensable for satisfactory adult love experiences.

The Child-Mother Relation, Ingredient for Social Relations and Organisation

Human culture everywhere except in the highly industrialised and urbanised countries, deeply cherishes the wealth of love and satisfactions in childhood. The anthropologist Ashley Montagu has marshalled abundant evidence that among many peoples, such as the Australian aborigines, the Eskimo, some of the peoples of Melanesia, Micronesia and Indonesia, the Japanese, Chinese, Burmese, American Indians, and also peoples of Western civilization, the well-integrated, cooperative adult personality is largely a product of a childhood which has enjoyed a maximum of satisfactions and a minimum of frustration.⁶

The retardation and prolonged infancy of man have introduced "separation anxiety" as one of the fundamental elements of human nature. It has also imposed upon him the necessity

⁶ Montagu, *The Direction of Human Development*, p. 245.

to love and be loved. The parasitic way in which man has started out compels him to seek permanent company of a partner in life. As the psychoanalyst Warner Muensterberger observes: "What was conceived as a unity on an oral level is later repeated as genital reunion and satisfaction, so that the groundwork for the Oedipal—that is, genital—reaction is laid in infancy. The gratification of the originally passive desires, the anxiety caused by helplessness and loneliness, the avoidance of frustration—all are based on retardation and prolonged infancy. They are the ingredients for social organisation, for adequate restraint and self-control, and for the institution of human marriage as a permissible repetition of the original union, whether we are Viennese, Chinese, or Alorese." In fact, the Alorese Fantan, one of DuBois's (1944) informants, knew all this without having gone through analysis. "Wives are like our mothers. When we were small our mother fed us. When we are grown our wives cook for us. If there is anything good, they keep it in the pot until we come home. When we were small we slept with our mothers, when we are grown we sleep with our wives. Sometimes when we are grown we wake in the night and call our wives 'mother'."⁷ The more a civilization values the significance of man's normal early closeness to his mother as both a physiological and psychological necessity that, indeed, sows the seeds of maturation of his love and security, the greater is its stability. There is great truth in Ian Suttie's suggestion that "play, cooperation, competition and culture-interests generally are substitutes for the mutually caressing relationship of child and mother. By these substitutes we put the whole social environment in the place once occupied by the mother." Conversely, the desire for love and reciprocal caressing when rejected turns into anxiety, fear and aggression that are all contingent and adventitious phenomena. Suttie aptly observes: "Earth has no hate but love to hatred turned, and hell no fury but a baby scorned."⁸ The symbiotic relationship that develops between the child and mother in the womb and matures through the years of infantile dependency ever dominates in human life, expanding its range and depth of

⁷ *Psychoanalysis and the Social Sciences*, Vol. IV, pp. 22-3.

⁸ *The Origins of Love and Hate*, pp. 16 and 23.

affiliation in play, work and rest, in the home and outside and in concrete experience and phantasy. Love is psychobiologically basic, rooted in the tender mother-child relationship, and in proportion as the situations of love are safeguarded and extended, and the opportunities of love enlarged and refined, the entire range of human relations improves.

The basis of the mother-child relationship remains largely irrational and unconscious in civilization, as shown by the universal "separation anxiety" which warps the development of human personality. Myths, legends and folklore of all peoples stress the caressing fondness of the mother and the sense of loneliness of the child whose privation may be due to unfortunate circumstances. Religion, morality, literature and art also pool their resources in extolling the glory of motherhood. The reverential homage rendered to the mother-goddess such as Parvati, Lakshmi and Tara in Indian religion and to Mary in Christianity not only sanctified the mother-child tenderness, but also inculcated a deep and sensitive tenderness for the weak, the helpless and the forlorn in society.

Effects of Elimination of Normal Tenderness from Sexual Love

It is clear enough that in man's mental evolution the psychobiological needs of dependency are imperative. These are normally satisfied by the mother and their deprivation or inadequate fulfilment produces failure of both affective and intellectual development and even the maturation of conscience. This makes maternal love rather than sexual love the core of development of man's affective life. As a matter of fact sexual love itself assimilates elements of tenderness and devotion as essential components from maternal love. Such tenderness and caressing in sexual love are remains of the child's earlier identification with mother and experience of security and happiness due to "ectoparasitism" that persist in adulthood. Man and woman must need to play the mother-role towards the partner in order to succeed in love—this is, indeed, the wish fulfilment of a common childhood phantasy.

The eschewing of tender feelings in sexual love in contemporary society makes marriage precarious. This is the outcome of a variety of factors. First, the general climate of the family

in modern industrial civilization favours rivalry and competitiveness rather than gentle, protective and tender attitudes and this leads to an early frustration and distortion of the affective life, an exaggeration of the sexual and aggressive impulses. Secondly, the romantic ideal of love—free, passionate and vagrant—which first articulated itself in Europe in the Age of Chivalry and has now spread all over the world through literature, art and film, warps the true nature of love that can only mature by integrating with other interests and sentiments in a mutual adventure and minimizes the values of fidelity, practical friendship and tenderness between the partners. Romance soon encounters disillusionment and ennui and starts another vicious circle of sexual adventure with its obsessions and delusions leading to the vulgarization of romantic values and bitter cynicism. In the climate of the lure and elusiveness of romantic fervour, exaggerated by cheap fiction and films, insecurity and anxious competitiveness in the realm of sex, discourage continence and self-control in favour of squandering, and sublimation and poetry in favour of physical satisfaction. At the same time a succession of sexual episodes does not permit the development of the sentiments of mutual forbearance, tenderness and devotion. Thirdly, more than ever before, the routinization of man's roles and interests and the standardization of consumption goods lead to the canalization of all emotions from many spheres of life to the game of sex that becomes the only defence against boredom. Such is the manner in which sex becomes confined to only one dimension or value, viz. sensual pleasure, while the aesthetic and spiritual values of tenderness, communion and compassion in extending circles of loyalties, experiences and responsibilities are missed.

All civilizations show their concern with sex not merely as a basic need, common to man and animal but as an enduring aesthetic and spiritual emotion which is the product of self-discipline and self-transcendence and of high culture, which we may not come across in all individuals.

Love as a Transcendent Experience, Platonic and Hindu

Such differentiation between sex and love and stress of love as an eternal and ineffable experience we encounter in both Plato-

nic and Indian philosophical thought. Plato's dialectical treatment of love and beauty is grounded in the antithesis between the appearance to sense and the reality envisaged by the intellect, between the phenomenon and the ideal. That which is eternal and ineffable joy and beauty, the heavenly original, appears to man even among the distortions and mutabilities of its earthly copies and gives to human love its true zest, meaning and delight. "This is right way wherein man should go or be guided in his love; he should begin by loving earthly things for the sake of absolute loveliness, ascending to that as it were by degrees or steps from the first to the second, and thence to all fair forms; and from fair forms to fair conduct, and from fair conduct to fair principles, until from fair principles he finally arrives at the ultimate principle of all, and learns what absolute Beauty is, pure, clear, and unalloyed, not clogged with the pollutions of mortality, and the many colours and varieties of human life."⁹ Santayana aptly suggests that it is not impossible that it was the natural transcendence of any deep glance into beauty and the lessons in idealism given by that natural metaphysician we call love that first gave to Plato the key to his general system.¹⁰

In Indian thought as embodied not only in the philosophical and religious texts but also in the classic works of erotology (*Kama Sastra*) the emotions of sex and love are treated abstractly, quite apart from the sex object and situation. Love is considered as an all-pervasive self-awareness which is incited by the delights arising from sex, and which itself becomes an object of contemplation leading up to pure supersensible beauty and joy as in Platonic thought. While both Platonic and Hindu thought defines love as a metaphysical category leading man towards the Absolute, Hindu thought is different from the Platonic in that according to it love is not perfect and complete. Man gives substances and completeness to love which is transcendental and elusive in this world here and now. In Indian thought as contrasted with Platonic, love is not only a metaphysical principle but also a moral ideal treated in the context of human value and virtue, intention and striving. In

⁹ Symposium translated by Robert Bridges.

¹⁰ *Poetry and Religion*, p. 138. •

the Indian social organization love as an act of commitment and discipline not only overcomes sexual incompatibilities and hostilities at the physical level, but also emotional and social stresses that may draw apart two persons. Love as a moral ideal demanding the constant patience, forbearance, fidelity and sacrifice of the two partners can obviously safeguard the continuance of tenderness and practical friendship and the indis-solubility of marriage far better than the romantic conception of love as a spontaneous emotional interplay or the aesthetic ideal of love as a joint quest for elegance and beauty in life.

The ethical and dynamic view of love in Hindu thought is the basis of the ancient sex discipline and culture that we come across neither in ancient Greece nor in modern West. Both Platonic and Indian thought in respect of love agree, however, in their complete opposition to the view of Freud which regards love as psycho-pathological, characterised by an urgent, insistent and irresistible impulsion which finds somehow its fulfilment, whether for good or for evil.

The Jungian Anima and Indian Thought

Jung's theory of sexual love and integration is somewhat different from Freud's. With Jung sex is a normal elementary function of the unconscious development of man's body and mind, which he should learn to trust and aid in his conscious thought and activity. He should respect the wisdom of the psychological unconscious, with its great collective sex dreams and myths of *Anima-Animus*. These, according to Jung, are common to all peoples and symbolise unconscious but formative processes of the mind working towards normal health and wholeness.

The view of Jung is nearer Indian thought. Jung lays down the principle that every normal man carries his Eve in himself. "The whole nature of man presupposes woman. His system is tuned in to woman from the start."¹¹ Man's conscious has the masculine symbol while his unconscious has the feminine symbol. The latter is externally imaged and projected as the unconditional, mysterious and sportive aspect of the human

¹¹ *Collected Works*, Vol. 7. *Two Essays on Analytical Psychology*, p. 188.

psyche. The feminine personification of the unconscious within every man is called *Anima*, and the masculine personification of the unconscious within every woman is called *Animus* in Jung's brilliant and fruitful psycho-analytical theory. Jung observes: "To the young boy a clearly discernible anima form manifests itself in his mother, and this lends her the radiance of power and superiority or else a daemonic aura of even greater fascination. But because of the *Anima's* ambivalence, the projection can be entirely negative. Much of the fear which the female sex arouses in man is based on the projection of the *Anima* image. An infantile man generally has a maternal *Anima*; an adult man, the figure of a younger woman. The senile man finds compensation in a very young girl, even a child." According to him, the hidden character of the opposite sex comes to the foreground with a person's ageing, and he or she is accordingly beset by the inner sex discord, largely arising through the disproportion of the two phases of sex life, masculine and feminine. The ambivalence of Jung's *Anima* is revealed in her contradictory meanings and roles as the angel or temptress, goddess or harlot as she mediates between the conscious and unconscious.¹² Jungian depth psychology posits the "self", which, like the Hindu Atman, can be experienced as transcending time and space and reconciling all the opposites in the world such as masculine and feminine, good and evil. The self, according to Jung, is androgynous. "This self is the total, timeless man and as such corresponds to the original spherical, bi-sexual being who stands for the mutual integration of conscious and unconscious."¹³ Hindu religious experience or Samadhi which Jung sometimes calls "symbolical psychology" is however far different from the latter's "integration of the personality". First, Jung mistakenly identifies Samadhi with an unconscious state.¹⁴ In both Samadhi and Jungian "integration" the realization of a universal, timeless being does not exclude conscious elements. Secondly, Jung identifies what he calls the God-image in man with "an archetype of wholeness" that springs from the unconscious at the mere mental level. Indian thought identifies the

¹² See *The Horizon of Marriage*, pp. 301-02, 325.

¹³ *Psychology of the Transference, Collected Works*, XVI, p. 311.

¹⁴ *The Integration of the Personality*, p. 26.

"self" or Atman as the highest metaphysical truth and also the images and symbols of *Anima* and *Animus* and the archetypes of wholeness as metaphors and patterns of metaphysical realization. These rise up from the level of the unconscious, but are consciously sublimated and transmuted, and finally merge in the ineffable experience of the deity.

There is the entire history of Indian mystical tradition to support, first, the experience of deliberate imaginative transfiguration of the empirical symbol, saturated though it is with sexual notions and attitudes, into the universal and transcendent God-image; and, second, the effort of fusion of the God-image, harnessing both the unconscious and the conscious, with the supreme Atman or "self", whole, timeless and transcendent. Man's instinct for wholeness and transcendence lays hold of the images of wholeness offered by the unconscious but collaborates in religious myth, discipline and yoga with the reflective, symbolising, striving mind until the self can identify it with the deity or its own universal and transcendent state (Atman or Paramatman). Jung derives no doubt a profound psychological truth from the spontaneous expressions of the self in certain universal symbolic and archetypal forms and patterns. He does not, however, relate them at all to truths of metaphysical validity nor to conscious mystical experience and worship in an introspective, experimental religion that aims at the rescue and release of the individual from erotic tensions and conflicts welling from the unconscious depths.

The Symbolic and Metaphysical Orientation of the Man-Woman Relation in the East

Jungian Anima-Animus are called Sakti-Siva in India. The Jungian bi-sexual soul is the Indian androgynous image of Atman as half-Siva, half-Sakti (and dhanarishvara). The difference between Jungian Animus-Anima and Hindu Siva-Sakti is that the latter is not a psychological notion but a profoundly philosophical and religious concept that brings about the draining and sublimation of the unconscious trends on a lofty imaginative plane, and makes the personified unconscious the object of ardent aesthetic contemplation, religious worship and mystical intuition. Thus the primordial archetype of dream, reverie

and myth is transformed through subordination of the biological by the metaphysical into a conscious, psychological and religious process and assures man's poise, wholeness or holiness. Indian myths and folk-tales as well as religion, ritual and the arts, all work towards the transcendental goal of an androgynous completeness, so that the Anima or Animus, Purusha, or Prakriti, Siva or Sakti may not find indirect and irrational ways of expression, but reach full sublimation and symbolic integration.

In Indian Tantrika meditation and worship man identifies himself with Sakti, whether Uma, Parvati, Prajnaparamita or any other among the innumerable Saktis of Saivism, Buddhism and Saktism, who is manifest in all form, beauty and expression in the universe. The feminine deity symbolises the principle of femininity at the metaphysical dimension (Jung's Anima) and becomes the abstraction and consecration of man's love and sex, and accordingly enjoyment becomes the art and ritual of fulfilment of Divine urges and passions rising up from the depths of his being. In the Islamic Sufi and Hindu Vaishnava tradition, in the same way, man is the Eternal Beloved seeking the caresses of the Eternal Lover, and his religious contemplation constitutes one long tender love-rapport with the Absolute. Once Sakti asked Siva: "O God, tell me whose name is Sakti and who is Siva." The God answered: "O Goddess! Sakti dwells in the fluctuating and Siva in the calm mind. One whose mind is calm obtains salvation even in his own body." In another scripture we read: "An elementary view is to regard, say, the mind as something apart, over and governing which is a Goddess or Sakti. The more experienced and correct view is that the Mind is Sakti, that is, a particular manifestation of it." The basic method of the Indian Tantra is the promotion of the feminine aspects of the self and mind through their identification with Sakti or the Supreme Goddess. Then can he courageously open the gates of the senses. The offerings of sensation, cognition and feeling can then become flowers at the feet of the Divine Mother. Wherever she sets her feet, the senses, the body and the physical enjoyment acquire sanctity and spiritual significance. Man as he permits the mysterious and hidden forces of the Cosmic Sakti to penetrate and sweep through and

beyond himself apprehends the immanence of Sakti in the universe and enjoys the bliss arising from the union of his real self or Siva with her. The biological orientation of both Freud with his emphasis of the bi-sexual nature of man, and of Jung, with his theory of the Anima and Animus appearing ambivalently in the depths of the psyche, no doubt, gives important clues to the understanding of love but misses the centre of the problem of love that is essentially one of abstract symbolization, intellectualization, and spiritualization of the man-woman relation.

The Freudian Libido and Indian Thought

The Freudian theory of the unconscious with its ambivalence of the primordial, all-pervasive libido is very akin to Indian sexology. The Freudian libido is unspecified, inchoate, polymorphous and combines or fuses various instinctual tendencies, categorised into the fundamental Life and Death impulses. Freud does not, however, fully develop the relation between the libido and the dual impulses. But on the whole he leans towards the view that the sexual and Life impulse has for its object the restoration of the equilibrium of the organic state when it is disturbed and that the Death impulse leads organic matter back towards the non-living state.¹⁵

Indian thought entirely agrees with the Freudian notion of sexuality as a specific quantitatively and not qualitatively determined mode of discharge of any excitation within the organism. Franz Alexander observes: "All sexual emotions have non-sexual equivalents. It is not their quality but the degree of tension involved and the mode of discharge which makes them sexual. Linguistic usage registers the fact by employing the same word for non-sexual and sexual love."¹⁶ The Freudian libido is called in Indian Tantrikism Chit Sakti. But the Indian emphasis is always that of the symbolic transformation of emotional excitation into purposeful integrated behaviour replacing the erotic behaviour which is the form that any emotional tension takes if it becomes too intense. The Tantrika yoga practice images all basic emotions, tensions and anxieties as female deities.

¹⁵ Mukerjee, *The Symbolic Life of Man*, pp. 440-41.

¹⁶ *Fundamentals of Psycho-analysis*, p. 48.

The desires and emotions are brought out from the fantasy level of the unconscious, and made accessible or visible to consciousness. Man dramatically and playfully lives through his own inner tensions with the aid of pictorial thinking and presentation by the religious formula and diagram. Thus can he achieve poise and equableness in his emotional life, lifting inhibitions, resolving conflicts and developing the pervasiveness and generosity of mature love.

According to Freudian psycho-analysis, the great obstacle to the maturation of love is constituted by the incomplete fusion of love and hate, erotic and aggressive trends. Love thrives when there is sublimation of hate. Ernest Jones suggests that it is the gradual dissociation of love and hate attitudes, characteristic of child love and behaviour, that makes relatively "pure" or mature love possible. With the gradual fusion of the ambivalent attitudes of love and hate, and the suppression of the primitive simpler and restrictive forms of object love, the personality is on the upward path of integration developing wider altruistic attitudes and feelings. Love in its higher expressions releases the hostile and aggressive trends in a satisfying manner. It is only the enduring and expanding mental and spiritual intimacy in monogamy, buttressed by art, religion, social etiquette and manners, that can reduce sexual aggressiveness, anger or hate and lead to a general improvement in insight, tolerance and altruism. In the total pattern of sexual behaviour in monogamy of a lasting kind, the ambivalence of love and hate, creation and destruction, is superseded by the predominance of tenderness, tolerance and creativity. In Indian sex culture Sakti is symbolised as the synthesis or ambivalence of the principles of Love and Hate, Tenderness and Awfulness, Beauty and Ugliness and her contemplation promotes psychic integration and balance. Thus the symbolisation of Sakti, all-compassionate and fierce, confers harmony and poise and completely allays what Suttie calls the "separation anxiety".

The psychoanalysts stress that sadism and masochism represent dissociation of the normal fusion of the erotic and the aggressive in the sex act. Love cannot find the highest fulfilment due to the innate tendencies of sadism and masochism in which the aim is to derive sexual gratification by inflicting

pain on the partner or by having pain inflicted on himself or herself. These are sexual perversions or at least neurotic tendencies characteristic of contemporary social life. According to Freud when aggression comes up against the hindrances of the external world, it turns back and increases the amount of self-destructiveness (sadism). The alternative to self-destruction is the transformation of the tendency by religious discipline and sublimation.¹⁷

*The Polarity of Male and Female Principles in
Being and Becoming*

The Indian spiritual discipline combats the instinctual tendencies of sadism and masochism through the acceptance of opposite sex roles and attitudes in love and contemplation. Man assumes the role of the Eternal feminine (Sakti) and woman that of the Eternal masculine (Purusha). Not merely does the lover alternate in the attitudes of masculinity and femininity but he also enacts the diverse roles of the parent or child, the sweetheart or the mother, the friend or devotee based on the contemplation of ancient myths and images. He recapitulates, so to speak, the natural history of love. For have not his affections been focussed with the passage of time in succession first toward the mother, then toward the pal, then toward the sweetheart and then toward the child and finally toward an ideal? In the temple of love there stands the whole pantheon, for love is comprehensive, and spills unimagined delight, tenderness and joy on all sides. Thus does the lover deepen love by integrating the entire gamut of desires and emotions, rearranging the field of consciousness and values. Indian sexology stresses the cultivation of both the masculine and feminine aspects of man's psyche—and Freud and Jung agree about man's bio-sexual disposition as a source of tensions in love—and their fulfilment through the mediation of the two complementaries in the undivided imago.

Physiologically, each man and each woman possess hormones of the opposite sex in the body. Psychologically, each man and each woman show a subtle blend of the masculine qualities of aggressiveness, ego-centricity, adventurousness and squander-

¹⁷ *New Introductory Lectures on Psycho-Analysis*, pp. 135-6.

ing with the feminine qualities of passivity, ego-transcendence, protectiveness and prudence. Spiritually, each man and woman should aspire after wholeness, transcending the male or the female character traits and functions that underlie sexual attraction and selection. Even in healthy, wholesome eupsychic persons this dichotomy can be only partially resolved. Indian spiritual and sexual discipline through the constant elevated contemplation of the Eternal Feminine (Sakti, Lakshmi, Radha) by the male partner and of the Eternal Masculine (Siva, Vishnu, Krishna) by the female partner not only contributes towards the subjugation of the innate trends of sadism and masochism, but also achieves the completeness and transcendence of Self (symbolised at the spiritual level by Atman or Brahman, which is neuter).

Thus can the lover abolish the polarity of his nature and reach a bi-sexual androgynous completeness. He becomes both masculine and feminine, active and passive, physical and spiritual, erotic and agapean—which is the consummation of human love according to D'Arcy.¹⁸ In the Brihadaranyaka Upanishad we read that the primordial Self, feeling no delight in His loneliness, made this His self divide into two, and thence came husband and wife. "We two are thus, each of us, like one of the two halves of a split pea."

Plato in his Symposium indicates in similar terms in the following passage the bio-sexual wholeness of the human being and the quest for one's own other half: "Human nature was once quite other than now. Originally, there were three sexes, three and not as today two; besides the male and the female there existed a third sex which had an equal share in the first two. In these beings everything was double; thus they had four hands and four feet, two faces, two genital parts, and so on. The Zeus allowed himself to be persuaded to cut these beings in two, as one divides pears to stew them. When all nature was divided in this way, to each human being came the longing for his own other half, and the two halves embraced and entwined their bodies and desired to grow together again." Berdyaev considers that man is not a whole creature; a whole creature would be androgynous. "Man is a being divided

¹⁸ *The Mind and Heart of Love.*

into halves, that is to say he is a sexual creature. He yearns and struggles for completion, for the attainment of the wholeness which he never does attain or attains only for a moment."¹⁹ Indian philosophy posits the masculine as impersonal and attributeless, and the feminine as defined and manifested in human form as relations and attributes, though all-comprehensive. It is noteworthy that Anshen, without leaning upon any ~~myth~~, comes to the same conclusion: "Both (man and woman) become the self-revelation of the Absolute, the male constituting the personification of the passive aspect of eternity and the female constituting the activating energy or the dynamism of time. Though apparently opposites they are essentially the same."²⁰ Philosophically speaking, love expresses both being and becoming.

The great theme of the universe is the polarity of opposites of the male and female principles of knowledge and love, of transcendence and immanence, Purusha-Prakriti, Siva-Sakti, Krishna-Radha and Yin-Yaung which is resolved in the unity of the undivided male and female imago. As a result of reflective, elevated love the lover and the beloved reach a new dimension of values and experiences.

The Consummation of Love in Reverence and Compassion

First, love cannot achieve its consummation without completely transforming the beloved. The beloved must fulfil the lover's unrealised value-expectations. Often the demands cause pain and misery. In the words of Nietzsche, "The will of all great love is, the beloved one to create; and all creators are hard." The life of love is a shared creative adventure towards undefined, often unrealisable goodness and perfection of both lover and beloved. Secondly, genuine love engenders reverence, compassion and altruism. The love of one individual for another remains accidental and superficial as long as it does not fuse with reverence and compassion for man. Indeed friendship, which Aristotle defines as consisting rather in loving than in being loved, builds up through knowledge, loyalty and devotion the feeling of reverence for the human core in every man,

¹⁹ *The Divine and the Human*, p. 118.

²⁰ Anshen (ed.), *The Family*, p. 429.

compassion or infinite regard for life as the constituent elements of love. Such is the meaning of the ideal command to love one's "neighbour" as oneself that Freud has considered to be "completely at variance with original human nature." "The law of love" which no doubt has its fascination for Freud, is essentially the law of the extension of the range and depth of self through reverence, altruism and compassion for one's "neighbour." The judgment of the neo-Freudian revisionist Fromm is sounder, viz. the love of self or self-respect redounds to rather than hinders the love of one's neighbour. "Love in principle," according to Fromm, "is indivisible as far as the connection between "objects" and one's own self is concerned."²¹ Compassion and care for one's own life, growth and freedom are not in opposition but rather harmoniously blended and integrate; and both have one premise—the reverence for all men as fragments of the transcendent Being. Love is extended from love for oneself not merely to the human essence of all neighbours, of all men, but, finally, to all sentient beings that exist. The lover loses the world in order to regain it enriched and beautified. Love does not brook any isolation or confinement. The world of lovers enlarges itself and takes cognizance of all meanings and values of life. For love can be fulfilled only by the whole, the comprehensive and the ultimate. Love refines, enlarges and exalts all man's senses, emotions and faculties. This is what thinkers from Plato to modern psycho-analysts confirm when they speak of human desire, thought and imagination, welling up from the sub-conscious, and fusing in a self-transcending "creative Eros" that bridges immediacy and eternity, particularity and universality. No human impulse, other than love, can confer immortality on the human person and relation. In and through love, he sheds his finitude and conquers the vicissitudes of time and death, while bestowing immortality on another mortal. Love's passion becomes an intimation of immortality, its tenderness becomes universal compassion, its appreciation of beauty—the glory of nature, its sanctity—the worship of man and universe. The universe itself then becomes all-play, all-love. "Man," says the mediaeval poet-mystic Dadu, "is pre-eminent in creation and superior even

²¹ *The Art of Loving*, pp. 59-61.

to God himself. For he alone can know pure love and play in its blissful, perennial stream. Even God had to forsake his infinitude in order to taste the sweets of love that is man's monopoly."²² Nor is there salvation for man by and for himself. A popular Baul song from the Bengal fields and meadows stresses that the finite human creature is as much a requirement for God as God for the finite human creature. Rabindranath Tagore beautifully translates the song thus: "It goes on blossoming for ages the soul lotus in which I am bound as well as thou without escape. There is no end to the opening of its petals and the honey in it has such sweetness that thou, like an enchanted bee, can'st never desert it, and therefore thou art bound, and I am, and salvation is nowhere."

Love is a creative force, a continuous quest which takes account of ever new dimensions and values of amity, compassion and care, surpassing the dimensions of lover and beloved because it includes the existence and worth of both. It builds up an infinite society in which it can reach universality and transcendence. In this perennially throbbing, humming, cosmical hive, which is the true human society, all sentient beings of the earth and even the stars and galaxies are neighbours knitted together in a common life by the infinitely extending bonds and tendrils of love, compassion and care that indeed give meaning to the true destiny of man.

Love is worship because what it adores is the idol of man's faith, aspiration and goodness. It is religion because it always remains a mystery and prophecy, an instinctive allegiance to something impersonal, absolute and universal. And like religion love gives all other values and experiences their ultimate meaning, and harnesses all human faculties and potentialities for an endless, creative enterprise that indeed immortalises it. But unlike religion its aim is not salvation that ends life, but never-ending beauty and bliss, ceaseless poetry and fulfilment of life. Thus does the law of love and compassion become the *primum mobile* of an otherwise insensible and irresponsive universe, which is made worthy of these. What are fleshly, elementary and immediate obtain the authentic stamp of the abstract, cosmic and transcendent over measureless ranges and depths of their fulfilment.

²² Ratnasara, p. 40.

CHAPTER IV

THE NORMS AND DIMENSIONS OF MORALITY: PRUDENCE, LOYALTY, REVERENCE

The Psycho-Biological Role of the Super-ego

RECENT DEVELOPMENTS OF PSYCHOLOGY, PSYCHO-ANALYSIS AND sociology are changing altogether the frame of reference and orientation in ethics. Ethics is becoming empirical and grounded in psycho-analysis and social psychology which have discovered certain new aspects of the interchange between human nature and social values and norms. Such an interchange is the crux of the moral process now being empirically investigated.

First, psycho-analysis defines the notion of the super-ego or conscience of the individual as the internalization of social norms and values. Man is a psycho-biological creature. His prolonged dependency and family care establish and incorporate the unconscious ethical mechanism into the structure of his mind in childhood as the super-ego. It was the genius of Freud to explain that the maturation of the human animal into the ethical being rests on the early differentiation of the child mind into the *id*, ego and super-ego and its unconscious acceptance of authority that is internalized as a person together with the ego's strong sense of guilt associated with its violation or rejection. It has been appropriately said that in ethical theory Kant focussed on the super-ego, Nietzsche on the *id* and Dewey on the ego.¹ Freud showed a greater insight in not only stressing the dynamic reciprocity and interpenetration of the three elements of moral behaviour, but also exposing the destructive potentialities of both the super-ego and the *id*. The latter spring as much from the plasticity of the child's *id* and ego as it matures as from the viability of his built-in functional system of the super-ego. The Freudian metapsychology has

¹ Kaplan, "Freud and Modern Philosophy" in Nelson (ed.), *Freud and the 20th Century*, p. 217.

paved¹ the way for a genetic approach to ethics. But an empirical genetic or developmental ethics has not yet emerged due to the narrow biologism of the psycho-analytic and psychological schools, their distrust of human nature and disregard of values and potentialities arising from the constant, dynamic give and take between the growing child's mind and his larger, richer and more meaningful social milieu. Only the early primitive and irrational phases of this give and take bringing into being the authoritarian and irrational super-ego or conscience as the author of all sense of guilt and neurosis are recognised as scientifically valid for man's moral development.² Man not only shows a more precise differentiation between the ego and the *id* but also a greater dissociation of the *id* from reality than we encounter in the animal.³

The dual, interlinked mechanisms of man's repression and development of his stern, admonishing, intolerant super-ego, which the psycho-analysts' explorations of the unconscious reveal, no doubt have considerable significance in the evolution of his moral attitudes and values. But equally significant are the social and cooperative feelings and constructive drives of the ego that have their impact on his conscious and unconscious. These also provide him with norms and standards of the morally good that his super-ego or conscience exacts. Man is unique in his strange blend of egocentric and aggressive with tender, social impulses, of creative with destructive activities. Such juxtaposition has not yet been patternised and stereotyped in his instinctual endowment, nor transformed into a unity by the social and institutional process. Consequently no animal experiences more mental stresses and conflicts than he does. In no period of his life are such conflicts more discernible than in childhood. For the human child has to be trained, disciplined and fitted smoothly into the social environment of his adulthood. Repression or relegation of the anti-social, primitive impulses of anger, hate and aggression into the realm of the unconscious solves what would have been a psycho-biological *impasse* in man's development. With repression that

¹ Anna Freud, *The Ego and the Mechanisms of Defence*, p. 59.

² Hartmann, "Psychoanalytic Theory of Instinctual Drives", *Psychoanalytic Quarterly*, Vol. XVII, pp. 368-88.

involuntarily excludes instinctual egocentric and aggressive drives from access to consciousness, he minimises his inner stresses and strains. This is aided by the cognate process of evolution of conscience, which is the inherited internalised replica of social values and standards looked upon as inviolable, absolute values.

Man's ego functions largely in the conscious plane. His conscience or super-ego operates in the unconscious, somewhat separating itself from the former, though freely communicating with the *id*, the reservoir of blindly striving, pleasure-seeking impulses, and assuming far greater authority so that distress and sense of guilt are experienced when its dictates are violated. Another essential component of conscience, based on the unconscious, is the identification of the child with the parent, nurse or any other authority. Man's innate capacities for repression and identification, and his feelings of certitude and imperativeness about certain values that come in the form of parental decrees undelie the growth of the primitive, irrational, authoritarian super-ego. To these should be added also the human trends of self-transcendence, love and goodness as against egoism, aggressiveness and hate that are all driven into the unconscious. Such mechanisms, however imperfect and incoherent, prevent the waste of human resources due to inner antagonisms and direct these along productive social channels.

Conscience, the Inherited Mechanism of Social Adjustment
Conflict-torn man would not have the energy and resources for any higher strivings and fulfilments of life. Nor could he have developed into the symbolising, evaluating, moral, responsible being as he is. For he learnt in his early childhood, due to repression and easy avoidance of mental tensions, to conform to the stern and rigid dictates of his family and social milieu long before he could deliberate or had any adequate experience of his own to choose rationally and prudently. Without the infantile harnessing of the unconscious forces of the mind and acquisition of feelings of absoluteness and completeness in respect of social injunctions and constraints, his social adjustment would have been considerably more difficult, delayed, chequered and uncertain.

The emergence of man's conscience is crucial for his evolutionary advance. Blind, irrational and admonishing as it is in its genesis, it is a most delicate, inherited, unconscious-cum-conscious mechanism of human adjustment to the social reality. Its tyrannical dominance and downright repression of the aggressive, primitive ego rest upon the exaggeration in the phantasy life of childhood of both infantile impulses and parental commandments. Conscience socializes the ego, approximating to the age-old values, standards and traditions of culture with which the parents and authorities identify themselves for the training and education of the child. But while it is rigid and severe in fact, its rigidity and severity are much magnified by childish phantasy, causing emotional conflicts. What is the source of resolution of inner tensions and directs the individual and the race on the track of civilization can also produce serious emotional distortions and warp the development of mind and personality.

The Dynamic Interchange of Conscience and Culture

Physiologically speaking, the child constantly moves to maintain a dynamic homeostatic balance. Psychologically speaking, he is constantly motivated in the direction of the repression-satisfaction balance. Emotional disturbances are caused by an imbalance between parental norms and standards and a child's affective needs. These retard his growth and achievement and twist and distort his experience and behaviour. Conscience is a stable, coherent and efficacious system involving an inhibition-gratification and anxiety-temptation balance which is rooted in the blend of instinctual, aggressive and social drives in man's mental make-up. Unlike the physiological homeostasis, the homeostatic balance of conscience is more directly and profoundly influenced by environmental vagaries, and hence tends to be far more unstable and subject to abnormalities. An immature and narcissistic mother causes deficiency in her child's super-ego development. The absence, inadequacy or profound disturbance of the normal love-relationship of mother and child leads to marked failure to establish a super-ego so that the child grows into a neurotic and unstable person or serious and chronic delinquent. Bowlby explains: "The super-ego although often

experienced as a foreign body, an agent of the loved object, is in reality the expression both of the need for the object and of love for it, and this remains so despite its frequent use of aggressive measures to attain its ends. Without some measure of object-love the whole structure of the super-ego, whether it operates by violent inhibition or moderate control, could not exist, since both the purpose which it serves and the needs which it expresses would be non-existent."⁴ Again, excessive discipline or its opposite excessive indulgence twists or cripples the super-ego and the entire emotional and moral structure of the child. Both ego and super-ego are cultural artifacts acquired in childhood—products of the inhibition, coercion, persuasion and evocation of culture, and the idiosyncratic reactions of the individual, depending upon his constitutional peculiarities and specific experiences in his early formative critical years.

Culture is built into the structure of the personality *via* the super-ego. Persisting through successive generations as both internal and external heritage culture becomes a part of man's evolutionary history. In conscience is involved the total Environment-Person-Culture or Norms in their dynamic reciprocal interchanges. A change in the pattern of human dispositions and achievements, in the immediate role and status relationships and in cultural requirements initiates a new inhibition-satisfaction balance and a new conscience. Freud and his school underrate the objective social causes of tension and anxiety in the unconscious and the institutional structuring of human motivations, values and symbols. Man's anxieties and neuroses are symbolic-social through and through; these evolve within the legitimate role and status scheme, often deriving spurious support from legitimising cultural roles. A socially oriented psycho-analysis can alone do justice to the repression-expression pattern at the psychological dimension and the interrelated system of status and role expectations and imperatives at the sociological dimension.

*The Enlargement of the Contents of Super-ego
in Development Psychology*

Man in the course of his evolutionary history has developed

⁴ "Forty-four Juvenile Thieves" in *International Journal of Psychoanalysis*, Vol. 25, 1944.

certain innate trends and dispositions such as tenderness and sensitiveness to suffering, empathy, love and transcendence that play a significant role in achieving the integration and organisation of the ego. This is also largely ignored by modern psycho-analysis. We cannot understand human conscience at all without taking into account its inclusiveness, venturesomeness and transcendence that always influence the primitive, dogmatic, harsh super-ego—the challenge of the total personality against its improper and segmental functioning that equally proceeds from the stratum of the unconscious. Such conscience is not social, but uniquely personal, non-collectivisable—the ultimate source of goodness, wholeness and love that the human mind can neither disregard nor manipulate at the behest of the existing social and moral order. This is in truth the “germinal” conscience of man that safeguards the wholeness and integrity of the self and its forward-oriented “propriate striving” towards perfection and transcendence. The psycho-analysts Melanie Klein and John Rickman stress that in the child’s mind and phantasy is discerned his paramount need to create lasting goodness and wholeness as libidinal manifestation, side by side with his destructive impulses. According to Rickman his urge to reparation or restitution is, owing to the strange nature of human development, probably an integral part of creative activity, the horror of the “ugly” and the wish to change it is that *vis a tergo* which thrusts us into constructive work in art, in science and even in the humble tasks of our daily round.⁵ This principle of restitution which arises from the depths of man’s being underlies all human strivings after truth, goodness and beauty. This is the chief reason why in romantic love, artistic expression and mystical experience we find manifestations of exaltation and abasement, tenderness and cruelty so strangely blended.

The contents of the Freudian super-ego have accordingly to be enlarged so as to include man’s primordial dispositions towards love, goodness, wholeness and transcendence. As H. A. Murray aptly observes, there are other needs of super-ego—

⁵ Melanie Klein, “Infantile Anxiety-Situations Reflected in a Work of Art and in the Creative Impulse”, in *The International Journal of Psycho-analysis*, Vol. X, 436, part 3. See also John Rickman, “Nature of Ugliness and the Creative Impulse”, in the same Journal, Vol. XXI, 294.

intellectual standards and ethical standards that are almost as important as Freud's moral censor. Furthermore, Freud's super-ego, the internalization of parental and social mores, does not cover all of conscience. There are certain original (*id*-born) moral conceptions derived from sensitiveness to pain, from empathy and love, which are often 'higher' than anything that parents or authorities teach or practise. If not how can one account for the prophets, romantic idealists and reformers who have raised the super-ego of their societies to new levels? The most moral men are not submissive citizens, but non-conformists.⁶ The entire complex of human language and moral and religious symbolism has worked, besides the Freudian super-ego, in building up an open, inclusive conscience, investing with emotional certitude and inviolability many features of human behaviour, such as aversion from egoism, empathy, compassion, and self-transcendence, and played its role in the evolution of morality and culture. Each social culture evolves its own interiorised echo, its deeply entrenched acknowledgement of the social and moral order.

From modern neurology comes the root idea that man is a highly integrated being, physiologically and neurologically. Socially and morally, he also achieves and maintains an integration and harmony of the various levels of his life, values and behaviour. This introduces an altogether new dimension to conscience. Just as man's mind and behaviour represent a unity, so his conscience and reason as well as the cultural, moral and legal order are tied to one another as an integral, harmonious whole—the world of symbols, meanings and values. Conscience is as much sustained by laws, institutions and basic types of social role and status as the latter are nourished by conscience. The intrinsic and transcendent values and symbols and the entire framework of social relations, roles and statuses, taboos, laws, disciplines and manners are inseparable and continuous. Psycho-analytic theory on the whole misses this continuity in the mechanisms and patterns of super-ego and culture.

Conscience ought to be understood as a dynamic system and process and the type, manner and direction of its growth and

⁶ "What Should Psychologists do about Psycho-analysis?" in *Journal of Abnormal and Social Psychology*, Vol. 35, 1940.

development clearly envisaged. Conscience, the values of life, the code of morality, the forms of social control and the myth-symbol-value patterns can neither be treated separately nor as static entities and systems. A fuller picture of the evolution of conscience than what psycho-analysis offers can only be derived from a proper integration and coordination of developmental studies in the field of psychology such as those of Piaget and Murphy, of morals such as those of Hobhouse and Ginsberg and of sociology such as those of Sorokin and Von Weise.

Psychoanalysis has established the Freudian super-ego as an inherited instinct which differs from individual to individual. It has inadequately stressed, however, the educability, maturation and transformation of the super-ego through long years of cultural conditioning, canalization and institutional training and guidance that bring about a new balance between expression and repression, anxiety and temptation, intention and imagination. A part of the structure of conscience is no doubt inherited and primitive; but another part is adapted, acquired and unique, bearing the stamp of the individual's initiative and creativeness in evaluation and of the legacy of cultural myths, values and morals. Both the development of human individuality and the external heritage of expectancies and values, with associated rewards and punishments, have their impact on conscience guiding effectively the art of social living from the realm of the unconscious. Developmental psychology and sociology are accordingly particularly significant for the analysis of the trends of conscience rooted in both the life history of the individual and the dynamics of values, morals and norms of culture.

Structure and Dynamics of Conscience, Normal and Abnormal

The evolution of the structure and functions of conscience is linked with the growth and maturation of personality which meets in an increasingly conscious and rational manner the wider demands of social evolution or incorporates these latter into the features of the super-ego from the parents, nurses, teachers and other authorities in childhood. Mental evolution implies that the arbitrariness and blindness of the super-ego, derived from various rational or irrational compulsions in the

child's family circle, largely disappear. Instead of irrational regulation of behaviour by the super-ego system, we have reason, thought and imagination working upon the ego that becomes less dependent upon the super-ego. This involves rational, creative morality, which with social development gradually enlarges its sphere at the expense of blind, irrational morality, dictated by the haphazard authoritarian, oppressive super-ego or conscience.

The history of morals among different peoples and cultures reveals that with social progress there is enhancement of social intelligence and social feeling and empathy. As a result the field of perception, involvement and sympathy of the ego is considerably enlarged. Love, tenderness, empathy and compassion that are woven into the texture of *id* extend and deepen, and enlarge the emotional and intellectual content of super-ego or conscience. The entire realm of the unconscious now supplies the drive for the impulsion of empathy, goodwill and altruism of a new creative, fruitful, humanistic conscience. With social development the unconscious prohibitions and phantasies of the early formative years also gradually include within their range various forms of conduct unethical or irrational according to adult evaluation and experience.

In the "good" society aggressiveness, cunning, chicanery, sadism and lust are so discouraged that the child develops the same abhorrence of these in his super-ego or conscience as he has developed against lying, incest, adultery and murder and carries it on in his unconscious into adult life.

Conversely in the "sick" society, the fear, anxiety and insecurity of the parents are transmitted to the children, and their emotional development is distorted. The vicious circle of a cramped and pathological emotional structure expands and perpetuates itself in contemporary culture. In social evolution man derives not only his physical being and continuity but also his basic emotional and moral structure and frame of attitudes and values — the symbolic nucleus of his conscience — from his family and social milieu. A pliant and ineffective or rigid and tyrannical conscience, like the unfavourable organic taints of feeble-mindedness, idiocy or insanity, is transmitted from one generation to another.

Conscience in the course of social evolution sheds its harsh, admonishing and coercive features and acquires a rational-aesthetic aspect. It becomes less the internalised echo of social rewards and punishments and more the image of self-transcendence, self-perfection and self-competence projected upon the external code of morality. Sometimes the two aspects or phases come into conflict with each other; sometimes these integrate into a smoothly working unity. Language, myth, religion, education, art, manners and morals, all play their roles in the process of replacement of the stern, rigid and by the elastic, resilient and rational-aesthetic conscience. In this ubiquitous process the mechanisms of abstraction, symbolisation, sublimation, transfer, projection and identification, proceeding from cultural conditioning, evocation and control are involved. It is these psycho-social mechanisms which canalise the flow of desires, satisfactions and emotions into a more or less consistent frame of cognition and conscience.

A yet different trend of conscience is represented by the interiorisation of the moral standard of dominating groups, classes and authority-structures and institutions that serve as the basis of both the individual's social adjustment and social inter-stimulation. We meet with a dual conscience in many societies and cultures: one code of right and wrong for man's family, group, class or nation and another code for the out-group. With the prevalence of divergent group consciousness, an open, inclusive, and rational conscience for the individual calling for an indefinite extension of justice, love and compassion becomes difficult, if not impossible, to acquire. At the same time the solidarity of society cannot be maintained against the constant threats of group-egoism and coercion without its social conscience assimilating some liberal elements.

Different Types and Phases of Conscience

In progressive social evolution we discern conscience adapting itself to the social reality more at the superior level of reflection and conscious choice and propiately striving and behaviour rather than at the inferior one of habit, routine and the unconscious with their clumsier and cruder methods of adjustment. Correspondingly, moral attitudes and sentiments are

characterised by the predominance of love, tolerance and creation, which supersede the ambivalence of love and hate, creation and destruction marked in the primitive or atavistic attitudes and patterns of conscience and behaviour.

We, therefore, come across different types and phases of conscience, each with its own problems of repression-expression balance in the chequered course of its maturation and development. There is a type of conscience, which is cramped by an exaggerated sense of sin and guilt in the severe and repressive moral code of society, causing self-torment and self-torture and rendering the man's moral adjustment slow, uncertain and full of setbacks. Another type of conscience is encountered, which is warped and distorted by sex-repression and sex-obsession, due to harsh and forceful inhibitive sex code and manners. Much of aggression in inter-personal relations, class conflict and other forms of violence including war and persecution is rooted in the sadistic conscience springing from the child's hostility and self-aggression in a milieu of sex-frustration and anxiety of adults. There is yet another type of conscience which is exclusive, closed, and segregative within the boundaries of an in-group like the family, kindred, class, caste or nation nurturing narrow and circumscribed moral demands, loyalties and virtues, and producing split minds and personalities. Such a type of conscience is atavistic and regressive and is a most serious impediment to the further evolution of personality and society. Like culture, like conscience. The highest and noblest type of conscience focusses and synergises man's sentiments of self-transcendence, love and compassion as his mind and personality deepen and expand with enlarged social participation. Though organised around the primal tension chords of repression and sense of guilt, it embodies his complete, symbolic identification with mankind-and-cosmos-as-a-whole—the goal of social evolution. It accordingly becomes the internalised heritage of mankind's cosmic meanings and values calling for the highest human love, intelligence and adventure.

In social evolution more and larger *gestalten* go together: better integrated or whole personalities; shared, cosmic meanings and values; a less frustrating code of morality; and a freer, more consistent, rational, and open conscience. With the pro-

gressively greater and more genuine compounding of individual and social values, expectancies and imperatives, there is discernible a more orderly and inclusive structuration of conscience within the enviroing social-cultural system. In the life-history of the individual as well as in social culture, the mechanisms of social control become less arbitrary, repressive and forceful as evolution proceeds and with this the status of Conscience improves.

The Hierarchical System of Conscience

Man's super-ego is "prudential" conscience—rigid, haphazard and coercive. The conscience of the manifold loyalties in society rises above prudence and is mature, efficient and flexible. It is characterised by more freedom, rationality and coherence and less rooted in the primitive aggressiveness and tensions of anxiety and guilt than "prudential" conscience. Assimilating many conscious and positive values and virtues, it becomes a more efficacious vehicles of what Freud calls the "ego-ideal"—"the summons to pursue ever increasing perfection." It is the moral call to a complex round of duties, obligations and sacrifices in social life and is responsible for the stability, refinement and zest of civilization.

The final phase of development is embodied in man's "reverential" conscience—the full expression of his self-actualization and self-transcendence. Here the freedom, integrity, inclusiveness and venturesomeness of conscience are at their highest. This is identified in myth and religion with "the still, small voice of God", "the ancient seer" (Muni), the deity (Deva) and the Absolute Self (Atman). There is a superb, poignant passage in the Mahabharata, when lovely Sakuntala deserted by Dushyanta appeals to the king not to be false but to heed the voice of the inner man. "Thou thinkest 'I am alone' and knowest not the ancient seer (Muni) seated in thy heart, who knoweth the evil deed—in his presence thou comittest falsehood. A man having committed sin thinketh: no one knoweth me. But the gods know him and he that is the inner man." Nietzsche identifies this with "the ability to guarantee to one's self with all due pride," and also at the same time "to say 'yes' to one's self." Fromm calls this "humanistic" con-

science, and associates it with the true, integral and productive self—"the reaction of the total personality to its proper functioning and disfunctioning."⁷ It internalises the supreme meanings and intrinsic values of life and completely takes over the control exercised by either the coercive, "prudential", primitive conscience—the super-ego or the internalised echo of social rewards and sanctions—or the conscience of loyalty which is society-defined and society-limited. "Reverential" conscience is mankind's surest and most effective guarantee of its endless adventure towards the ever-receding goal of perfection. It is emancipated from the bondage of the super-ego which is the chief impediment to mental wholesomeness and happiness and blocks the maturation of mind, personality and culture.

Conscience is the focus of several dimensions of moral values and behaviour. Every man carries with him a bit of the "prudential" conscience of automatic conformity to external injunctions and prohibitions of behaviour, the conscience of loyalties and obligations in social living, and the conscience of reverence of fellowman and cosmos. The respective strength of the different dimensions or aspects of conscience results in individual differences in moral responsibility and initiative. A person's routine of social living is left under the mentorship of the conscience of prudence and of loyalty. While the conscience of loyalty often relapses into prudential conscience, the latter may also ascend to the status of the former. The creative, humanistic, reverential conscience concentrates its attention on new and more meaningful adjustive patterns and relationship, on the emerging values and ideals of life. The different aspects of conscience, no doubt, overlap and interpenetrate, but the code of morality everywhere recognises a hierarchical system of conscience. The hierarchy may be loosely integrated in one individual and compactly with tight interrelations of functions and values in different dimensions in another. The unique, reverential conscience refashions the conscience of prudence and loyalty as well as the entire external authoritarian code of society.

The meanings and values of truth, love, beauty and goodness in man's relation to fellowman and cosmos are derived by

⁷ *Man for Himself*, pp. 158-9.

reverential conscience from the transcendental realm. Neither the adjustive mechanisms of life, nor the experiences of society, nor again, the essences and categories of moral philosophy can reveal the supreme intrinsic and transcendent values towards which conscience ascends. Reverential conscience becomes the very symbol of Being and imports into man's evolution and destiny a decisive, mysterious, prophetic element.

* Psycho-analysis, psychology, ethics and sociology today furnish the concepts and contents of conscience in separate water-tight compartments. In one compartment of study we have the mechanistic-biological approach; in another the atomistic-individualistic approach; and in yet another we have the abstract-metaphysical approach, all obscuring the dynamic functional aspects of conscience that in its several dimensions is concerned with both self-actualisation and self-transcendence and totality of moral values and ideals of individual, society and culture. In conscience we encounter a phase of complete symbolic identification of the total self and behaviour in relation to the community, civilization, and cosmos; and in no sphere the weakness, nay, the futility of the separation between the empirical sciences and the humanities is more exposed than in the contemporary investigations of the contents and mechanisms of conscience and its role in social progress.

Ethics as a Mechanism of Personal and Group Adaptations

The metaphysical orientations of ethics are responsible for the fact that even though there is scientific revelation that man seeks to achieve an integration in his total personality as much in his physiological organisation and existence as in his social relations and behaviour, there is little attempt to use communication or communion and social integration as operative concepts in the enquiry into the moral structures and mechanisms. Modern studies in the pathology of personality, conscience and behaviour treat the individual as an isolated and detached impulse and energy system. These contribute to narrow the range of analysis and seek a compartmentalised mechanical naturalistic explanation as much on the psycho-biological as on the social and the moral plane. Ethics is to be viewed not as a fixed set of attitudes, beliefs and sentiments or system of doc-

trines but as a dynamic socio-psychological mechanism of individual and group adaptations that begin with a harsh, admonishing conscience and social constraint but consummate themselves in a humanistic, open conscience and in rational-aesthetic symybolis, ideals and norms, all of varying degrees of imperativeness, sometimes integrated into a unity, sometimes coming into conflict with one another. Morality and conscience involve integration as well as conflict of native impulses and desires and socially fabricated and oriented values and strivings within the mind, interactive patterns with the expanding group milieu and a constant accommodation between these in turn. Every item is variable in this total dynamic integration or equilibrium.

Man's conscience, goals and values and his group milieu comprise a unity. Morality emerges out of man's active connections with fellow men, out of intertwined human desires, values and activities in society. The social is the moral, although it must be admitted that man is not merely biological and social. The individual self develops with the social self but is not entirely encompassed by it. The individual self is also the reflective, value-judging, open, transcendent self which projects what it completely and insistently is upon his environment, his society, his groups. Man builds up an ideal, ego-transcending, open morality often in seclusion and detachment from fellowmen, and then gives his own definition of what is good and right in human relationships and interactions through an enhanced sense of consciousness of the whole or the totality. Thus the moral brings the social to an ever higher level of communication or communion. The right, the good and the just are neither subjective whims nor rigid social controls, nor, again, timeless absolute categories, but constitute those open goals and values that are continuous with the specific goals of social relations, behaviour and institutions, and what man's rational intelligence, conscience and faith find as the true meaning and destiny of the latter.

Moral Norms as Emergent Imperatives of Groups

There are four types of association in human culture: Crowd, Interest-group, Community and Commonalty. These indicate

different levels of human communion and depth of the individual self as well as the status of values and the dimension of conscience and morality. There is no morality nor conscience in the Crowd where social cohesion is the most impulsive, temporary and superficial. The Interest-group represents a stabler social inter-relation. Based as it is on reciprocity and calculableness of divisible economic goods and services it defines and develops the moral norms of fairplay and proportion for the adjudication of claims and counter-claims. The norms of justice obtain the greatest clarity and force in the Community that transforms the self-and-group circumscribed rules of fairplay and reciprocity into what Piaget calls "indefinitely sustained reciprocity" or the generalised principle of equity. This applies uniformly to all relations and transactions among individuals and groups. The conception of justice accordingly establishes a more comprehensive social integration than a simple code of tit-for-tat, reciprocity or fair dealing. But the principle of justice is also not self-sufficient. Justice as mere justice fails. Love, solidarity and reverence fulfil and transcend the claims of human worth, dignity and equality set up by justice. These stress a morality not based primarily upon claim and counter-claim, but upon service and counter-service and build up the unlimited human community, which we call abstract or ideal Commonalty. The morality of Commonalty springs from plumbing of the depths of self by intuition, leading to the most intensive and extensive possible consciousness. As we rise from level to level of group communion or participation we mark a deepening of the self through the dominance of its universal and transcending aspects over those that are immediate, restricted and fragmentary, and a consciousness of interpenetration and identity. These constitute the core of personality development and the moral process. In the dynamic pattern of Interest-group, Community and Commonalty the successive moral principles of Reciprocity, Justice and Love emerge as the contained imperatives of the typical associations and social relations, comprising a functional series of ethical development that exhaust all possible moral relations in human culture.⁸ Reciprocity or Fair Play, Justice or Equity, Love or

⁸ Mukerjee, *The Dynamics of Motals*, pp. 16-17.

Sharing are different ways of ego involvement or communion, which in their totality coincide with the full dignity and humanity of man. The four "ideal" types of human grouping intermingle in reality. In order to comprehend the moral quality and the level of communication the division into the "ideal types" of human association is, however, essential. The four basic types of social integration comprise all possible kinds of human communication or communion and provide the possibilities for acquiring over-lapping rather than divergent or conflicting goals, values and loyalties. There is a constant to-and-fro movement of groups from one kind of basic social participation and relations to another with change in the dimension of conscience, morality and experience. The highest status of conscience and the organized realization of the supreme values of life imply at once the profoundest depth of the personality and the most intense temporal equality and solidarity of mankind.

The scaling principles in the new empirical ethics cannot be considered in too abstract or partial terms but are related to individuals as valuers or moral agents participating through group actions in the creation, criticism and realisation of values in concrete situations of life. How far do the moral norms freely express or stifle human nature and its values and potentialities? To what extent do groups provide individuals with potentialities for the fulfilment of higher goals, values and loyalties in an emergent pattern of development? Do the groups, institutions or ideologies promote fuller communion, ego involvement or social participation and hence greater inclusion and attachment, higher morale, greater personal moral responsibility and more sensitive as well as universal conscience for actions for carrying out the emergent development?

*Three Dimensions of Personality, Morality and
Group Experience*

We give overleaf a table showing the framework of the norms and dimensions of morality which can do full justice to the casual and permanent, parochial and universal groups and values as well as to the full potentialities of human nature and social communication.

The essential dimensions of personality, conscience, morality and social experience can be easily marked from the table opposite. Three dimensions or stages of conscience and morality with corresponding types of human groups and relations and moral principles or norms can be distinguished. The depth of personality, the content of conscience and moral values, the degree of group communion, inclusion and attachment, the moral responsibility of the individual and the unity and stability of the group as a self-regulating, self-initiating, autonomous system of morality—all these are enhanced as we start with Interest-group and rise to Community, and thence to the abstract Commonalty group. This is the consummation of the dialectic of the human association, at each phase of which a specific moral norm is created corresponding to the specific social connection or level of group communication or participation of individuals. The three basic types of group relations—Interest-group, Society or Community and abstract Commonalty—are obviously qualitatively different, embodying different social bonds and valuations and eliciting divergent social behaviour, experience and moral principles. It is not the external form of the association but its basic relation and attitude which give the real clue to the whole personality—social process and moral experience. The processes of maturation of personality, socialisation and moral development have a conjoint course.

The Ascent of Morality in relation to Group Communion

On the behavioural dimension of Prudence man fulfils goals and values that are inextricably bound up with those of others on the basis of reciprocity and fairplay. Reciprocity, integrity and consideration are the minimum expectancies and claims without which group formation of any kind cannot stabilise itself. Commitment or contract is here confined to something that is immediate in time, space and consequences. Actions governed by prudence remain on the lowest moral dimension. Right and wrong here emanate from the family, the intimate group and the class whose prohibitions and injunctions, reinforced by threats of punishment and expulsion man finds it prudent to obey in much the same manner as the child is anxious not to forfeit its mother's love and care. The compul-

siveness of prudence is psycho-biologically rooted in his early mental evolution in the primitive, yet enduring feelings of certitude, guilt and self-censure in the unconscious, personified by the super-ego, the lowest dimension of conscience and the sanction behind the most rudimentary forms of social organisation.

The next higher dimension of morality is represented by that of loyalty—a stage beyond prudence but not excluding a relapse into this. In the familist groups loyalty rules, loyalties to the family, neighbourhood, community and nation subordinate the egoistic self-seeking and the *quid pro quo* of the primitive code of ethics to rational considerations of justice and equity. With social integration and progress the code of loyalty assimilates the social values and ideals of goodness and love that rise above the shrewd calculations of claims and counter-claims by justice. In Interest-groups fairplay and consideration are fundamental, eliminating dishonesty, unreliability and an inadequate, inefficient or unsatisfactory fulfilment of the job, service or accepted obligation. In other types of social relations, outside the economic and the familistic, equity and justice are the accepted norms.

As society advances through an ascending degree of group communion or cultivation of the spirit of mutuality from Interest-group to Commonalty, equity and justice based on a general and detached consideration of competing interests and rights of individuals are given up. In the intimate and personal relations of Commonalty, love, equality and solidarity replace justice. As a matter of fact perfect justice that seeks the equalization of opportunities for all cannot be established in society without communion or spirit of fellowship being raised to white heat by some kind of a mystical morality with its transcendent ideal of love and altruism that can temper equity and justice by the equality of reverence and compassion. As Niebuhr puts it, "Any non-rational instrument of justice cannot be used without great peril to society if it is not brought under the control of moral goodwill. Any justice which is only justice soon degenerates into something less than justice. It must be saved by something which is more than justice."⁹

⁹ *Moral Man and Immoral Society*, p. 258.

*The Divergent Categorical Imperatives of Prudence,
Loyalty and Reverence*

The prudential man is a man of moral habits and routine. The super-ego or the irrational, coercive, prudential aspect or dimension of conscience establishes this. It is the super-ego which provides the compulsive force, underlying man's blind submission to folk ways, mores, taboos and injunctions as well as rituals, moral and religious commands. Moral routine or automatic conforming behaviour which established folk ways and conventions dictate are constrictive but indispensable. Without their support morality is impotent even though it implies the individual's lack of conscious participation in at least some of the major values of life. Whitehead aptly observes: "Unless society is permeated through and through with routine, civilization vanishes."¹⁰ Moral routine is the outcome of the combination of prudence or reciprocal action in the interests of selfish ends with consideration for fellowmen rooted in the social feeling.

Loyalty rises above moral routine and inertia, and makes its moral appeal to man's reason and integrity as well as to maturer social sentiment. The highly moral behaviour of the loyal man is guided by values, ideals and virtues rather than by the unconscious forces of the mind—the primitive sense of certitude and completeness in moral feeling and behaviour. In loyalties to the various primary and secondary groups in society man evolves a maturer and more rational, consistent and productive conscience and experiences self-status, competence, wholeness and joy. These become the perennial springs of his moral initiative and adventure, and the sources of the progressive moral norms of equity, justice and love in the dialectic of human association. The loyal man, rational and ardent, is not merely a creature but becomes also in some measure a critic and creator of morality. In the qualitative improvement of groups and social relations, his higher self and social consciousness obtains access to new meanings and values of equity, justice and goodness. Such experience underlies the emergence of new categorical imperatives and moral principles. Yet the loyal man is society-bound and custom-ridden. His virtues and strivings are

¹⁰ *Adventures of Ideas*, p. 114. ^c

largely confined to special groups, family, class, caste, nation or race. His categorical imperatives do not embody impersonality and universality.

As a stage of moral emergence Reverence represents the highest development—beyond Prudence and Loyalty. The deepest level of personality in deeper and more intimate communion with man-and-cosmos, the erasing of the boundaries of limited groups and loyalties, and the indefinite extension of the human community as well as the highest moral responsibility of the individual are associated with the reverential aspect or dimension of conscience or morality.

Reverence is a moral force that is least self-centred and self-defined. In reverence we reach the highest level of personality as well as of ideal valuation and moral experience. Reverence abolishes the external relations of means-end, agent-situation and prudence-loyalty. It achieves a surprising wholeness, freedom and transcendence of self and stability, orderliness and coherence of moral feeling and behaviour. The chronic tensions that are the outcome of conflict between the personal and social scale of values and inner discord between the ego and super-ego are for ever eliminated. Man in reverence finally succeeds in his basic endeavour to remain an integrated whole, and reconcile the incompatibles of concreteness and universality, immediacy and eternity. At the highest or ideal dimension or stage of morality the reverential self leaps into transcendence and group participation becomes all-open, all-inclusive and universal, providing potentialities for development through altruism and sharing with all human beings not restricted to any one special group, class, nation or race. Reverence imports categorical imperatives from the order and harmony of the cosmos, the Group of all Groups, and actualises them in concrete social relations. Reverence rooting itself in the cosmic group mind reveals the pure and undefiled moral norms and laws, freed from the taint of the social-historical context and the wishfulness of individuals and their little groups and systems. Thus the claims of categorical imperatives assume universality, impersonality and metaphysical absoluteness that are trans-social or trans-human, teleological.

The Conjunction of Self-Values and Moral Norms

There are as many dimensions of conscience, morality and moral obligation as there are dimensions of self and values. Morality ascends from its minimum in the etiquette, manners and folkways of the prudential self to its maximum in the universal, eternal and absolute normative ideals that the reverential self realises as values and purposes of the cosmic mind, as goals of the cosmic process but working wherever human persons live.

Man acts in different dimensions through different facets of his self or mind. The three major forces which are identified as Prudence, Loyalty and Reverence represent the concentration of human personality, values and strivings within one or the other of these dimensions. Man's moral life is lived within these three dimensions. His divergent roles in the various groups and associations show different stages or levels of morality in the total social life and relations that constitute the dynamic ethical process ever-deepening, ever-intensifying and ever-variegating itself. Through every moment of his life, through every behaviour in society he actualises and transcends himself. His morality is a function of the reflective, transcendent or metaphysical self. Ordinarily for social adaptation what he does is to confine the different ethical demands to the different types of social groups and relations among which his selves are distributed. Rationalisation evades in large measure the resulting inner tension, but for the psychologically healthy person a sense of guilt and self-censure persists. Psycho-dynamically speaking, moral development springs from the central effort of the human organism-in-society towards directiveness and integrated, coherent behaviour derived as much from man's biological nature as from his ever-deepening participation in group and institutional life.

Ethical advance expresses itself in the conduct of life in the dimension of Reverence, rather than in the dimensions of Loyalty and of Prudence and in the substitution of the spirit of reverence, love and service for reciprocity, justice and equity as principles of social relationship and adjustment. But in the replacement of one dimension and norm by another in successive phases, man's total behaviour exhibits conflicts and

contradictions with associated sense of guilt. These arise from his appreciation of a "natural" or metaphysical hierarchy of values and ideals, and an emergent pattern of his moral development which he clarifies through his reflection and value judgment and sensitiveness to the facts of his own experience and those of his social milieu, his group or community. In the dimension of Reverence the depth and sensitiveness of man's self and self-values bring about the most intense and widest social integration. With the merging of standards of the individual and group, not only does any lingering sense of guilt disappear but the individual contributes most to the development of altruistic sentiments and the building up of a most harmonious structure of sentiments and values for his moral feeling and endeavour. He imposes upon himself the moral responsibility of guiding his own destiny as an integrated whole, the replica of the bigger whole, the cosmos as the Group of Groups, the Community of Communities.

Reverence as the Highest Stage and Dimension of Morality

Morality, conscience and moral norms have not only emerged from the evolutionary process but have taken charge of its final phase, viz. conscious or psycho-social evolution. From the viewpoint of personality development and that of moral and social evolution, the highest and most comprehensive value and ideal is Reverence which stimulates, rules and directs love, sympathy and altruistic service to all mankind, to all that is alive. Plato and Aristotle spoke of the good and worthy man as most worthy of love. The world's highest religions—Hinduism Buddhism and Christianity—formulate the supreme ethical ideal as love, compassion and reverence, directed most towards the sinner, the ignorant and the irreclaimable, who are in most need of these. Kantian morality does emphasise the notions of justice and equity, but undervalues the notions of love, solidarity and reverence so much stressed in Oriental and Christian morality. Love, sympathy and equality obviously are grounded in, and build themselves upon, the relatively lower values of reciprocity, fairplay, justice and equity, but lead continuously towards the yet possible higher ideal values of Reverence, over and beyond those already given as real.

With Reverence as the ideal basis of all human relationships morality reaches the most extensive, complete and highest stage. The identification of self and non-self, both sharing the essence of Being is an affirmation of both self-transcendence and universal happiness, growth and freedom. Man can love intensely, deeply and completely only when he loves reverentially not only himself but others. His infinite responsibility, care, respect, love and compassion come to be rooted in self-knowledge, self-transcendence and self-reverence. Meister Eckhart observes: "As long as you love another person less than you love yourself, you will not succeed in loving yourself. But if you love all alike, including yourself, you will love them as one person and that person is both God and man. Thus he is a great and righteous person who loving himself, loves all others equally." The Buddhist poet-philosopher Asanga writes: "The Bodhisattava's (the Ideal Man) love for creatures is the supreme marvel of the world, or rather it is not, since other and self are for him identical, since all creatures are to him as himself." The teaching of the Bhagavad Gita is embodied in a nutshell in the following verse: "Whoever loves God in all beings and whose soul is founded upon the Divine oneness, however he lives and acts, lives and acts in God." We read in the Bhagavata: "The duty of man is to worship all creatures through charity, reverence, active benevolence and identity feeling, since I (God) dwell in them and constitute their atman (soul)." The popular moral axiom of the Chanakya-sloka runs thus: "As my own life is dearest to me so is the life of all creatures of the earth. Good men show compassion to all on the ground of identity of self and the other." Reverence is the flower of the tree of love, that roots itself in complete identification of self with the other and devotion and sacrifice for the latter "beyond duty".

The Springs of Reverence: Self-love and Self-transcendence

In Europe the ideal of Christian asceticism, the condemnation of self-love as sinful by Calvin and Luther and later on by Immanuel Kant, who has dominated ethical thought in Europe since the Age of Enlightenment, have prevented a proper valuation of love. More recently Freud's identification of self-love with narcissism has contributed towards the same trend. A

wiser judgment is that of Spinoza, according to whom the pursuit of one's "profit" is identical with virtue. He observes: "The more each person strives and is able to seek his profit, that is to say, to preserve his being, the more virtue he possesses; on the other hand, in so far as each person neglects his own profit he is impotent." Self-love, in Oriental philosophy, is in its genuine expression the affirmation of freedom and fulfilment of self, and the necessary condition of self-knowledge, self-transcendence and self-reverence. Self-love, self-reverence and reverence for all creatures become here inseparable. The modern psycho-analyst Fromm comes to the same conclusion: "Love for man cannot be separated from the love for one individual. To love one person productively means to be related to his human core, to him as representing mankind. All men are in need of help and depend on one another. Human solidarity is the necessary condition for the unfolding of any individual."¹¹ Reciprocal esteem, reverence, nay, adoration for man have one premise—the delving into, knowing and loving from the essence of Being and the genuine identification of the other with it. The intense, exalted, self-transcending experience of identity with the other is linked up with the revelation of the Divine oneness or God. The many are fragments of the One, in their being One. Reverence arises from this basic strengthening "oceanic" feeling. "Offer mental homage to all creatures with great reverence in the thought and knowledge that God enters into them through fractionalising Himself as beings" (Bhagavata III, 29, 34). The reverence for man and the reverence for God are one and the same. Compassion is prayer, Service is worship, Manava seva is Madhava seva, according to the Mahabharata. The Bhagavata says: "I (God) am the awe-inspiring, death-dealing Man-lion for him who sees difference between self and fellow-man, between his stomach and the stomach of others (who go hungry). I have taken my abode in all creatures as their self and should be worshipped there with the sense of identity through gift, friendship and reverence" (III, 29, 26, 27). Meister Eckhart observes: "If I am changed into God and He makes me one with Himself, then,

¹¹ *Man for Himself*, p. 101. •

by the living God, there is no distinction between us. Some people imagine that they are going to see God, that they are going to see God as if He were standing yonder, and they here, but it is not to be so. God and I: we are one. By knowing God I take Himself to myself. By loving God, I penetrate Him." Reverence and love, ritual and mission of succour and service to fellow-beings are identical. The interpenetration of all in the love of God, in God as the All, is the soul of Reverence.

Reverence, the Supreme Moral Value

Man's complete fulfilment and perfect character are expressed in Reverence rather than in Prudence and Loyalty. Thus there is the qualitative improvement of human character and moral values as embodied in the supremacy of Reverence over Prudence and Loyalty in social relations. Not only in man must completeness, expansiveness and depth of character be developed, but also in every group, institution, nation and race. Society, nation, mankind constantly call for creativeness and new possibilities in man. The moral and spiritual unification of mankind that is yet to follow its economic and technological unity cannot be established by either economic justice or scientific humanism. It can only rest on the resolve of the more developed and affluent nations not to further increase their already high material standard of comfort, but share the benefits of modern science and knowledge and civilized way of existence with the have-not nations living today in unprecedented want and misery. Such sacrifice has one postulate—a new intense reverential feeling of the worth of the underprivileged nations as representing mankind. Individual aspiration and collective wisdom of peoples march hand in hand on the road of moral evolution. The solidarity of mankind, the abstract commonalty, the whole cosmic movement, speaks to the moral man who establishes himself in Reverence not as something arbitrary, alien or external, but in the innermost depth of his Being.

Moral advance is impelled not only by the majestic sweep of laws of the organic, cosmic wholes, but also by the Prudence, Loyalty and Reverence of the individual. In Reverence the goals and purposes of cosmos, society and man converge. The

reverence for man, absolutely every common man and for life, absolutely every manifestation of life, is the supreme truth, the supreme value and the supreme morality. Reverence re-establishes man in the dimension to which he belongs in the scale of man-and-cosmos transactions or values: at the very centre of the cosmos which he identifies as his own essence. Reverence makes man a joint creator with God and partner in His adventure of completing the Kingdom of Heaven.

CHAPTER V

THE NORMS AND DIMENSIONS OF RELIGION : COSMIC WONDER, WORSHIP, TRANSCENDENCE

The Roots and Functions of Religion

IT IS HUMAN NATURE TO HOPE FOR GROWTH AND PERFECTION, TO have faith in richer and greater fulfilment in life. This is the root-idea of human destiny whose source is religion. Gardner Murphy puts forward the thesis considered by him very shocking to a reasonable psychologist, viz. that if it is katydid nature to scrape, frog nature to croak, warbler nature to warble, it is human nature to play "the air for G string" on a Stradivarius.¹ It is also human nature to worship a deity, offer prayers and rituals, go into mystical rapport and exaltation and envisage the order, harmony and goodness of the cosmos set against the imperfections and hazards of life and society. Man's emotions of cosmic wonder, awe, wholeness and identity are as universal and constant as his cosmic curiosity, fear and anxiety. Human nature and environment have evolved together in reciprocal interdependence, unfolding ever new patterns and qualities of human experience. What springs from man's instinctive life, and what is learned and acquired from his cultural milieu are inextricably fused; while both the organic and cultural potentialities acting and reacting upon one another ever show new range and qualities.

Modern psychology has committed the grave error of defining the vast world of the unconscious in terms of the little that is known of man's instinctive life, and exaggerating the pathological symptoms of sick and abnormal individuals studied in the clinics. The formative and integrative unconscious processes of mind are even more significant in human behaviour. These are amply evident in all kinds of creative thinking, art

¹ *Human Potentialities*, p. 308.

and religion whereby the total pattern, the continuing process or the cosmos or reality as a whole are revealed. These unconscious trends of activity, both physiological and cortical, as well as the relations between the phenomena of the unconscious and of the super-conscious await another genius like Freud and Jung for exploration and synthesis so that the different parts of the psyche may be seen as a balanced, harmonious, dynamic whole.

Man in his ordinary consciousness takes his cosmos piecemeal selecting successively its discrete items for his responses. Sometimes, again, he apprehends his cosmos as a whole instead of its particular parts. Not the defining senses but the intimate organic senses here provide a mass of vague and confused, though intense, emotions. These are the feelings of wholeness, concord and identity, rooted in the visceral, kinaesthetic and endocrine functions, that characterise all religious and artistic illuminations, exaltations and ecstasies. Modern psychology has given little attention to the interoceptive experiences, to the functions of "the huge resonance chamber" of the viscera, which in fusion with the autonomic functions constitute the basis and source of man's deepest insight and intimations of wholeness, beauty, love and identity. Referring to some of these experiences Murphy observes: "In the interconnectedness of visceral, endocrine, and autonomic functions, the Aeolian harp upon which the world of beauty, of love, and of challenge perpetually plays, yields blends in which no component can be sharply separated out; and if there is sexuality in the enjoyment of a woman's voice, there is likewise a powerful contribution from auditory pleasures and of rhythmic kinesthetic pleasures in her song to be included in the full measure of the erotic. No single drive could ever pre-empt the orchestration of the total without leading us back to that simple catalogue of independent drives, waiting each by itself to be fulfilled, which has to be rejected as an unworkable picture of human nature."²

"The universe, as it were, takes us all of a heap," Alexander observes, "and we respond in this vague sense of mystery." The apprehension of the whole and the holy, the transcendent,

² Human Potentialities, in *Journal of Social Issues*, No. 7, 1953.

the nomen, which is the distinctive characteristic of religion, enables it to perform effectively and universally the all-important function of sustaining, guarding, integrating and ordering the values of life. That is the major function of religion in human evolution. Eliciting as it does the highest adoration or reverence, religion unifies human desires, values and aspirations by a proper and orderly hierarchy, which is accepted as the natural hierarchy, and gives a wholeness, unity and super-human direction to his conduct of life. The core of religion is its profound sense of man's true role in the universe in all its dimensions and the intimation of ways of its fulfilment, i.e. man's own destiny and that of his society.

Religion touches systematically all dimensions of life and proclaims human meanings and values, duties and virtues in all spheres and levels. Every society builds up beliefs, traditions and institutions oriented to the central conception of man's role and destiny that religion formulates for each level and sphere of living. Thus the entire structure of social life comes to be permeated by religious thought and attitude.

Primitive Religion as Means of Social Unity and Harmony

In its primitive forms of magic, animism and cult of animal guardian spirits religion has laid down patterns of standardised behaviour through spells, rituals and dances that all have played an important part in alleviating or abolishing man's cosmic anxiety and reconciling him to cosmic forces that are too vast, formidable and bewildering for him to cope with. Before a hunt, expedition or war or any undertaking fraught with risks religion provides the spells and cries, rituals and ceremonies that by supplication and offering of gifts release emotional tensions and prepare the savage group for the proper adventurous, cooperative pattern of behaviour. Primitive religion also draws into its sphere disease, accident or death prescribing adequate ideas and valuable attitudes. Love and courtship, amusement and recreation, production and barter also come under the control of religion which builds up socially adaptive types of behaviour and at the same time establishes tribal unity, harmony and solidarity.

The transformation of the mere biological values of raw,

brutish hunger into appetite, of animal lust into love and of material satisfaction into the standard of living awaits in all cultures the intervention of religion with its host of taboos and injunctions. Religion also insists upon abstinences, fasts and withdrawals of customary gratifications and indulgences so that culture is not dragged down by the aimless gratification and proliferation of lower needs. The classic religions indeed establish effectively the gradation between the higher and the lower needs and values through the practice of fasts, sacrifices and observances and the discipline of renunciation. In fact the major religions through the mortification of the body and the discipline of the soul have powerfully contributed towards checking the appetites of man and releasing his capacities from the bondage of the senses. Without this the growth and development of civilization would never have been possible, apart from the contribution of the ascetic and disciplined priesthood and monkhood towards the advancement of learning and the dissemination of education. What is called the world-flight of Buddhism, Hinduism and Christianity enables man to endure pain, hardship and deprivation for the sake of life's adequate expression and fulfilment that the materialism of a Charvaka and an Epicurus could not combat. This elite ideal filtered down to all walks of life and in a particular culture or age the warriors and administrators, in another the scholars and students, and in yet another the small capitalists and pioneer traders, schooled in the religious way of life, accepted the religious hierarchy of values as their own, and by their intense devotion and application in their own jobs and professions reached standards of achievement that would otherwise have been impossible.

The Classic Religions' Stress on Eternity and Immortality

More far-reaching and pervasive in its influences, is the classic religions' insistence on the transience and finiteness of man's life and works counterpoised by the doctrines of life's freedom, wholeness and transcendence in the Kingdom of God, as in Christianity and Islam, and of Karma or the sequence of human actions and their consequences in the chain of successive births after deaths as in Hinduism and Buddhism. Even savage reli-

gions conquer fear and sorrow, horror and disgust through mortuary rites of anointment and decoration of the corpse and magic spells invoking the spirit of the dead to go to a distant land with food and weapons offered at the time of the burial. The classic religions improve upon these mortuary rituals and build instead of earthen mounds magnificent tombs and mausoleums where are buried along with the dead, foods, drinks and luxuries for the sustenance and comfort of the soul in after-life. Or they inculcate the worship of ancestors. In primitive religion the dead mingle with the living and encourage and warn them with their examples and admonitions to conform to the observance of tribal custom, law and morality. In Hinduism and Confucianism ancestors are offered food at great annual family festivals held in their honour. Ancestor-worship serves as the basis of the continuity of the family land, occupation, faith and culture and has been the sheet-anchor of defence against foreign infiltration and social unsettlement in India and China. The mortuary ritual, the construction of tombs and family altars and resting places, the building of pyramids and mausoleums and ancestor-worship equally illustrate the religious stress on eternity and immortality and the placement of the life of man in the cosmic perspective. This has a tremendous effect in the development of early civilization. For mutable man learns to live, think and act as if he is immutable. His meanings and values rooted in the cosmic harmony and rapport embrace the greatest range of his organic and cultural potentialities, and his life obtains a balance in an indefinite time perspective.

It is probable that civilization derived the religious feelings of cosmic rapport and identity and the metaphysical notions of immortality and eternity from the pastoral phase of social development. Flocks and men multiply together in the steppes and grass-lands by chains of action and inter-action extending beyond the limited space and time which bring about a significant and enduring spiritual adjustment. The shepherd is one with his flocks and his tender care for them is idealized into images of beneficent spirits or protective angles that look over them through the generations. "The Good Shepherd giveth his life for the sheep"—a permanent image of man's ardent

love for the deity and the deity's redemptive love for man. God is "the pillar of cloud by day and the pillar of fire by night" that leads animal and man together onward in their journey towards the promised land where there is life's fulfilment. The procession of the sun, moon and stars and the passage of the seasons, the long tedious journeys across limitless open spaces by day and by night where nothing intervenes to titillate the senses lengthens man's intellectual horizons. The bioscopic changes of landscape and the passing years merge into the infiniteness of space and time. The flocks of the shepherds are seen to improve in type by breeding and selection through the years kindling thoughts and vision of perfected humanity to emerge. "Did he who made the lamb make thee?" Into the texture of human experience are woven the strands of purpose, development and perfection. The classic religions have obtained from the pastoral phase of social evolution their enduring beliefs of eternity, immortality and human destiny warmed with an intense emotional fervour that have a survival value for all cultures and peoples. Most of the achievements of civilization rest on man's unconscious adjustment to the time-less that subordinates fleeting desires and immediate goals of life to enduring values, spurs efforts and sacrifices for the remote future and rescues him from the flux of chaos and futility. Well has Hocking observed: "If man had not the eternal he would not be man, nor would he be man if he had the eternal in complete clarity."³

The Religions' Sense of Cosmic Wholeness and Harmony

Side by side with the orientation of human destiny to eternity we have in the classic religions the constant reference to cosmic wholeness and harmony. Early religions located deities within the limits of villages, cities and regions over which their protective surveillance was extended. But the classic religions have discarded their localism and regionalism and pronounced the unity of the earth and the brotherhood of mankind. Hinduism and Buddhism with their deeper insight conceived the unity and interdependence of all sentient creatures. Biology envisages for us a complex "web of life". These are threads of

³ *Living Religions and a World Faith*, p. 30.

actions and interactions between plants, animals and human beings which science now is slowly comprehending. Life, therefore, is one, though it has its ascending and descending levels. It is a constantly becoming something which runs through an interminable chain of sequence, manifesting itself as plant or animal. Thus the Hindu view that life is one, and that it is always a process of becoming as it assumes myriad forms, is true to science. Man's ego is the focus of many streams of consciousness that go back to the past and extend into the future embracing a sequence of past and future lives, values and experiences. Modern science recognises that man's individuality undoubtedly represents the action of past lives on present ones. According to G.W. Balfour, that the human individual is polyphysic, that an indefinite number of streams of consciousness co-exist in each of us which can be variously and in varying degrees associated or dissociated is now a doctrine widely accepted even by "orthodox psychology". Coomaraswamy quotes Lafcadio Hearn who expresses the same thought more Buddhistically:

For what is our individuality? Most certainly it is not individuality at all; it is multiplicity incalculable. What is the human body? A form built up out of billions of living entities, an impermanent agglomeration of individuals called cells. And the human soul? A composite of quintillions of souls. We are each and all, infinite compounds of fragments of anterior lives. In the Psalm of Ananda: "A congeries diseased, teeming with many purposes and places, and yet in whom there is no power to persist."

Interwoven with the above strand of thought is religion's sense of the mutual symbiosis or interpenetration of cosmic agencies and forces from suns, stars and atoms to all forms of life surrounding man. Man has certain inescapable obligations to the cosmos due to his total participation in its processes. This is formulated by the Brahmanical myth of the Five Obligations and Sacrifices which brings with it the practice of daily reverence not merely to man's family, vocation and habitation but also to the cosmic whole. This myth is a generative master notion in morality and culture in India and makes work

a sacrament for everybody. Man commits sins consciously and unconsciously. His conscious sins include five-fold aggression and killing (pancha-suna) of insects and animals, his many sentient associates in the common habitat, due to his use of pestle and mortar, grinding stone, broom, fire and water. He can be absolved from such sins only by the performance of the Five Sacrifices or Obligations. These five obligations, according to the familiar myth charged with cosmic meanings are: obligations to gods, to ancestors, to spiritual teachers, to fellowmen and to animals with all of whom men live interlocked lives. A chain of reciprocal duties and services binds together all creatures in the cosmos. This is the basic concept for the moral order. It is imperative that such debts are to be repaid by every person through the performance of five obligatory sacrifices (Yajna). These sacrifices are: sacrifices to the gods or worship; sacrifices to the spiritual teachers, i.e. cultivation and advancement of learning; sacrifices to ancestors, i.e. procreation and upbringing of the family and transmission of the family land, traditions and culture; and, finally, sacrifices to birds and animals, i.e. love, care and devotion to the welfare of all sentient creatures. Man's daily round of activities becomes neither empty nor jejune, but gains in full symbolic meaning and significance and is entirely denuded of self-reference when it becomes a sphere of ritual of self-transcending, infinite indebtedness of obligations, encompassing and organising the entirety of his values, interests and activities. A man of no sacrifice upsets the cosmic symbiosis of nature, earth, man, culture and Deity, and is called a thief in the Bhagavad Gita, since he enjoys the gifts of the cosmos without offering anything in return.

From Magic to Mysticism

The classic religions resemble impenetrable tropical rain-forests where thick tiers, or strata of trees, shrubs and herbs rise one upon the other in orderly succession of dominance, sub-dominance and subordination. Yet the many-layered forest is a harmonious integrated whole. Its manifold systematic and ecologic types of plants and communities are the most highly evolved, the most minutely adapted. In the religious life of

mankind the elite practise a philosophical creed, but the agricultural orders whose economic prosperity is so much bound up with the forces of nature, soil, climate, rainfall, animal and insect, have not yet moved far in most parts of the world from concrete agricultural magic. Along with the worship of beneficent deities of the field, the forest, the hearth and the village, they still continue to appease by magic the spirits who rule over or through the forces of nature. Magical rites of voluntary suffering and mortification are transformed by classic religions into a system of ritualised penances, fasts and abstinences from food, sleep and sexual intercourse, especially in those critical periods of sowing and harvesting when the goodwill of the supernatural powers is so important. Among the peasant folks, possession by gods, demons or spirits or mystical ecstasy brought about by means of intoxicants and drugs or by the collective dance, though looked upon as *infra dig*, is tolerated by classical religion. At the bottom of Hinduism there is a vast rank jungle of archaic magic which has not yet yielded to the religious movement of a rational and ethical character. The sacred values of a classic religion are largely those that fit harmoniously into the economic and social values prized by the particular social strata, in spite of the teachings of scriptures and prophets. It is true that the strata of intellectuals amplify, expound and reinterpret the metaphysical doctrines and on the whole bear and transmit to posterity the essence of genuine religious rationalism. But what is socially levelling is not religious rationalism but religious mysticism, and it often happens that metaphysical doctrines and dogmas inhibit the mystical predispositions. Mysticism is not only socially egalitarian, but also reinterprets and renovates philosophical dogmas and doctrines in classical religions. It perpetually replenishes the perennial springs of moral and intellectual adventure. It often happens that when the upper social strata lose their intellectual zest and moral earnestness, due to the encrustation of lifeless religious beliefs and doctrines, strong mystical currents from the lower social strata and neglected protestant sects become vital, leavening influences, protecting the culture against religious formalism and dogmatism.

Mystical religion which deals with the most intimate, per-

sonal and unique in experience is naturally governed by the life situation and aspiration as a whole of the groups and strata that acknowledge it. Students of comparative religion have dwelt on the metaphysical conceptions of the deity and universe, and largely ignored the moral implications of concrete religious faiths, strivings and experiences of different social strata or groups which have acknowledged them. The influence of different social groups upon the practical morale of their respective faiths has remarkably varied according to social history in different countries, and is often even more important than the accepted tenets and dogmas of the religions. On the other hand, the spread and success of the classical religion are largely governed by the way in which the dominant religious social stratum can so mould religious myths, imagery and rituals as to harmoniously fit in with the economic and practical ethic of other social strata and communities.

Religion and the Dimensions of Morality

We have stressed that not only is religion the supreme value in society but it is also the value of the scaling, ordering, integration and regulation of all other values of life. This is the acme of value judgement and value experience that comes from religion. It is the religious conception of man's role and position in the universe that achieves his moral progress—from the dimension of prudence through that of loyalty to that of reverence. In the prudential dimension of morality the working of the principle of reciprocity, the mutuality of services which underlies the institutions of early civilization are nourished and sanctioned by religion. Malinowski stresses that every religion, however humble, carries instructions for a good life; it invariably provides its followers with an ethical system.⁴ Among the savages, according to Malinowski, the respect for person and property, truth-telling, promise-keeping and the reciprocity of services on which the possibility of cooperation depends, are sanctioned by the public performance of rituals and even by religious or sacred myths. Similarly into the ritual practices of ancestor-worship ethics comes in because the spirits and their reactions are determined by moral prin-

⁴ *The Foundations of Faith and Morals*, p. 2.

ciples; they expect good behaviour. Such religious rituals as the ceremonies of initiation, totemic and other magic-religious beliefs and practices as well as sacred myths safeguard and enforce the moral principles of give-and-take as applying not only to the relations between the living members of the community but also to those between the living and the dead, and so having a supernatural sanction.⁵

It is religion which stimulates and sanctions the change from the prudence to the loyalty level of morality through creating personal attachments and loyalties in the family, the clan and the community. Devotion and loyalty to territory, tribe and culture, to the deities of the family, clan, phratry, tribe and village and to the priests of the community, have aided moral and social development, improving human relations as these have rested not merely or even mainly on external constraint. Man's evolution in family and society builds up a harmonious system of life-long loyalties and social sentiments which religion seizes and moulds for its own aims. The classical religions have all harnessed the varied loyalties and intimacies in the familial group and neighbourhood community as symbols of approaches to the deity. The parent-child relation, the relation of companionship and even the man-woman relation are seized and transfigured by classical myth, art and religion into approaches to God. Not merely man but every human relationship become symbols of the spiritual values. His conception of God is largely an expansion and elevation of the Father, the Mother, the Patriarch, the Hero, the Sage, the Guardian, the Good Shepherd, the Friend, the Companion or the Beloved. A neighbourhood community gave to mankind the conceptions of creating, regulating and destroying personal Divinities, Gods or Spirits, and fixed the pattern of its religious consciousness in terms of the emotionally charged relationships in the family and other primary groups that have become the familiar symbols of worship and communion. Such a small local community of the agricultural world, that fashioned not merely the major values and virtues of life but also symbols of approach to the deity in a personal religion, have now expanded into a world community of the industrial and commercial world. A personal

⁵ *Ibid*, p. 28.

religion can no longer furnish the abstract principles of loyalty or brotherhood in the modern age of casual and indirect contacts and of impersonal relationships.

The failure of religion to fulfil its social role of supplying the requisite symbols for cementing impersonal relationships, due to religious dogma prohibiting readjustment in the conception of the deity, is largely responsible for the profound religious crisis and loss of faith of a considerable section of humanity of this age. This has been stressed by a distinguished biologist, Prof. Wood Jones: "The misfortune that has overtaken the spiritual outlook of man is that as his universe expanded his conception of the deity did not expand with it. The tragedy arose through the fact that though there were no limits imposed upon the enlargement of man's conception of the universe as his knowledge of it increased, strict and implicit limits were placed upon any alternations of his conception of the deity. The result has been that, while all the sublime and spiritual revelations of the working of nature become grander with the passage of the centuries this one—potentially the most sublime and spiritual of them all—has shrunk so far as to be completely incapable of fulfilling the role for which it was conceived. Man, of necessity, made his deity too small and now is disappointed because this thing that he originally made too small and has not permitted to grow, has failed him."⁶

The Evolution of Monotheistic Thought

The development of maturing human relations in modern culture ought now to have its impact upon the transformation of monotheistic thought emancipating it from ancient theological belief and dogma. The stages of the development of idealistic monism are quite clear, though Christianity and Islam have not embodied these in the manner Hinduism, Buddhism and Taoism have obviously accomplished. First, God instead of being loved as the affectionate Mother and the just and beneficent Father comes to be worshipped as the Supreme Person of Persons, who does not denote a finite, circumscribed relationship. The *Bhagavata* formulates this maturation of the

⁶ *Design of Purpose*, pp. 75-6.

concept of God thus: Each person can find in God the supreme excellences and values he looks for: Krishna is Superman for the common man, the God of Love for women, the Kinsman for the shepherds, the Censor for wicked princes, the Son for all parents, the Infinite Being for the wise and the Supreme Truth for the contemplatives.⁷ Second, God is changed from the compassionate and beneficent Mother into Compassion and Beneficence, from the just and good Father into Justice and Goodness, from the serene and wish-fulfilling Beloved into Love and Beauty. God here ceases to be even the Person of Persons, but symbolises the principles of beneficence, justice, goodness, love and beauty and the entire range of human values and virtues. Third, God becomes the nameless, inexpressible symbol of the totality of the cosmos, the unity underlying the manifoldness of the physical, mental and spiritual worlds, the transcendent ground of all being.

This transition to a non-theistic spirituality is aided by both philosophical religion and mysticism. For mere reason or intellect cannot lead to the full unitive consciousness. As Eckhart observes: "When is a man in mere understanding? I answer, 'When a man sees one thing separated from another'. And when is a man above mere understanding? That I can tell you: 'When a man sees All in all, then a man stands beyond mere understanding'." In India it is enjoined that for the unitive consciousness and identity experience, religious meditation must step beyond the triple categories of the Knower, object of Knowledge and Knowledge that are related to the fluctuating, phenomenal self. Philosophical religion is accordingly rooted in the dialectic of the human spirit according to which Reality can be revealed only through paradoxes. God is comprehended as the sign-less, name-less and image-less entity—the negation of all affirmations, the denial of all definitions. Dialectic has been aptly called by Hocking "a mental experiment in defective assumptions". In the ancient, non-dualistic thought of the Upanishads, God is "neither this nor that", "neither Being nor non-Being". God transcends all the antinomies of thought, light and darkness, illumination and ignorance, existence and non-existence. The incomprehensible,

⁷ *The Bhagavata*, X, 43, 17. *

inexpressible character of the Beyond can only be grasped through the process of self-correction of inadequate and erroneous ideas that the various paradoxes bring to the focus of attention. Man's wish-fulfilment for omniscience and omnipotence in the conception of the Divine is most courageously contradicted by Indian Vedantic thought that the notion of an all-knowing and all-powerful God is the same. "We look at it, and we do not see it, and we name it the 'Equable'. We listen to it, and we do not hear it, and we name it the 'Inaudible'. We try to grasp it, and do not get hold of it, and we name it the 'Subtle'. With these three qualities it cannot be made the subject of description; and hence we blend them together and obtain the One." The *Mandukya Upanishad* similarly formulates: "God is invisible, incalculable, inaccessible, undefinable, ineffable, and unborn. He is the ground of the knowledge of unity of self and the silence of disappearance of the phenomenal world. He is Stillness, Goodness and Unity."

The Identification of Self, Reality and Beyond

The higher philosophical religion, through the paradox of the simultaneous antinomies and identities of categories or modes of thought of the spiritual world, and entities and forces of the phenomenal world, ultimately identifies Reality with the contemplative or transcendent Self, completely vacating the consciousness. This is stated by the *Maitri Upanishad* thus: "Some contemplate one name and some another. Which of these is the best? All are eminent clues to the transcendent, immortal, unembodied Brahman; these names are to be contemplated, lauded and at last denied. For by them one rises higher and higher in this world; but there all comes to its end, there he attains to the unity of the Self." Sankara says: "Non-meditation is the supreme meditation." The *'Iejobindupanishad* observes: "Having firmly comprehended 'I am the All' (Brahman), abandon the notion of I. Everything will fade away as flower in the hands of one who is asleep." "Giving up all kinds of meditation, contemplate in this manner: 'I am the All; I am the All, without doubt; I am the All of the nature of Knowledge; I am (Sat), I know (Chit), I feel (Ananda)'. So conceiving

abandon even that'.⁷⁸ Through the complete cessation of the mind's stirrings man finds God as the Absolute Nothing and the Absolute All, the Transcendent Being who underlies the unity of all existence. Three attributes of Pure Being or Self are formulated: I am (Sat), I know (Chit) and I transcend (Ananta), and these are integrated into the tranquil, wonderful, ineffable (prasanta, adbhuta, ascharya, achintya) One. Here philosophical religion merges in mysticism. The dialectic in philosophy introduces the paradox, familiar with the mystic, who contemplates and lives in terms of polarities and opposites, not accessible to the analytical mind, that God is at once the activity of the omnipotent person and the silence of an eternal idea, at once static and ever-new, perennially fascinating, yet internally neutral. This is non-theistic mysticism. In theistic mysticism, God is Truth (Satyam) inasmuch as I am, He is Intelligence (Jnanam) inasmuch as I reflect, He is Goodness (Sivam) inasmuch as I feel, He is Beauty (Sundaram) inasmuch as I love, and He is Transcendence (Turiyam) inasmuch as I surpass myself. Truth, intelligence, goodness, love and transcendence constitute the core of self and belong to the realm of the Absolute, because the transcending self changes itself into the Absolute. It is due to the identification between Self and the Beyond that the human mind at its highest does not make any positive statement of God, but rather apprehends God in terms of opposites, antinomies or paradoxes, and finally posits Him by complete Silence.

Oriental and Occidental Theism

In Western philosophical realism, the conception of the Supreme as the Absolute largely eschews all relations, internal or external, as unreal. Oriental theism connotes absolutism and at the same time external relations and relativity, internal relations and at the same time all-inclusiveness. God does not have the human form of enjoyment, not even in its abstract equivalents. He has enjoyment or bliss on a radically higher dimension. It is on the higher dimension again that God is present in the finite creature. He has His affective and active relations with His fellowmen; while His concrete reality exists in men as they can with their

⁷⁸ *Tejobindupanishad*, 103-07. •

finitude intuit it.⁹ There is also in Oriental theism the notion of the trend towards perfection of both man and the world. Indian theism makes the deity appear and reappear in the world as God-man and as a fragment in each human being to enable the world to reach perfection and man to attain divinity. In St. John we also read: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us. I in them, and thou in me, that they may be made perfect in one." There is accordingly a marked difference between the traditional Oriental and Occidental theism. In the East, the Absolute, the Personal God and the cosmos-process are identical. This identity proceeds from ineffable mystical rapport in which both the notions and relations of transcendence and incarnation disappear. In the West, the Absolute, God and nature are different entities.

In Oriental theism God exists, as Alexander would say, only in the striving of the world to realise Him, to help as it were the birth. "The continual change and movement of things through the Divine *nisus* moves ever upwards, towards ever higher, richer and more perfect forms." According to Whitehead, "The Divine plan envisages beauty of experience, happiness, in endlessly increasing variety and total intensity in the creatures and in God as embracing the creatures." As Personal God, he presupposes mind and all its creations of truth, beauty, goodness and love, and is ever-new. Yet He is not exhausted by them. God is the Symbol, the Beyond, the Absolute.

In the East, theistic and non-theistic mysticism easily slips into each other according to the religious experimentation, mood and preference of the mystic. His concept of God alternates between that of the imageless and nameless One, referring to the self's experience of unity of the cosmos in contemplation, and that of God or Being as truth, goodness and love, referring to the experience of self in relation to the cosmic process of Becoming in actual social living. Man incessantly strives after realising oneness with the cosmos and having achieved this, embodies his intense identity-feeling in every act of life, in every social relation.

⁹ Compare Hartshorne, "God as Absolute, Yet Related to All," in *Review of Metaphysics*, 1947.

The Transcendental Concern of Religion

All through the centuries the classical religion meets a cosmic or transcendental need and shows a cosmic or transcendental concern beyond man and beyond society. For, the classical religion fuses the various loyalties of men everywhere to the supreme and single loyalty to the Universal Person of Persons. He is beyond person and beyond society; these are both mutable and finite, and their values and aspirations are all finite. It is the Universal Person who restores person to himself by indwelling in every person. The finite man is invested with sanctity and treated with reverence, because he embodies a fraction of the Divine, Universal Person of Persons. From this proceed also the notion of universal equality and feeling of compassion rooted in those depths where each individual realises the Divine through self-transcendence. Thus man serves God through love and ministration to the least and the lowest in society. Compassion is different from mere pity or benevolence, springing as it does from mystical identification with suffering through the erasement of the boundaries of self and neighbour. Much more than pity or benevolence it establishes a dynamic interpenetration between self and neighbour, grounded in the Divine, to the spiritual fulfilment of both. Similarly the historical society of time and place is a part of the Society of the Cosmos which can alone provide the norms of normal social living. Religion regards no historical society nor human congregation as sacred in itself or as commanding absolute loyalty. It is God beyond person and beyond society who works in the processes of history and social development and imbues society with His purpose and His spirit of love and justice, and impels man with self-transcending love and devotion. This is the ascent of morality from loyalty to reverence. Reverence is basically grounded in man's cosmic rapport. It is only in reverence that man realises the continuity between the human order and the cosmic or transcendent order, and abolishes the distinction between self and non-self in the sense of a shared cosmic nature and purpose.

Reverence in Science and Religion

Reverence is an essential ingredient of the consciousness and

feeling as much of the man of religion as of the man of pure science, both of whom delve into the mystery of the scheme of Nature, Mind and Reality integrated into a hidden, meaningful "pre-ordained" unity and order; only they speak in different figures of speech. The recent developments of cosmology have almost completely erased the unified picture of the cosmos that classical physics provided in the nineteenth century. The intelligibility of the physical cosmos-picture formerly fostered a deep sense of the unity of reality itself and engendered reverence in such a master-mind as Kepler's. Today the physical, the biological and the social sciences, all envisage different types of order, uniformity and symmetry. But the human mind is in a quest of unity and wholeness as ardently as ever. Now Carus has recently developed the apt philosophical concept of the "image of being before existence" that comprises the ground of all scientific speculations. In both physical and living forms he gives us the picture of a whole many-sided articulation, hovering over or living in the previous formless appearance. "The picture, the type or idea of the form is present before the form appears." Equally does it apply to water, to crystal, to plant, to animal and to man. The above gives an insight into the conditions of human understanding. Man realises that without the existence of natural laws he cannot even form the concepts in terms of which he looks for them. As Weizsacker observes: "The mind which in the objective order of nature meets the mystery of its own origin, experiences how fact becomes translucent, as it were, as bearer of a meaning that is no longer expressible. This experience appeals to another level of personality than the arbitrarily reproducible sense experience which is employed in physical experiment. Apparently the question, whether we consider something like an objective symbolism of nature possible, comes down to the question how we react to the experiences of this level of our being.¹⁰ To be sure, man reacts reverentially to the experiences of this level of his being. Eddington observes: "The sanction for correlating a 'real' physical world to certain feelings of which we are conscious does not seem to differ in any essential respect from the sanction for correlating a spiritual domain to

¹⁰ *The World View of Physics.*

another side of personality." That modern science elicits the feeling of reverence is proved by the undisguised attitude of devotion and faith of such great modern scientists as Planck, Einstein, Heisenberg and Eddington among others. Modern science and modern religion are speaking about the truths of the cosmos—the Cosmic Mind, the human personality and the atom which are fundamentally one—in accents that have come closer than ever before. Heisenberg remarks: "The core of science is formed by the pure sciences which are not concerned with practical applications. They are the branches in which pure thought attempts to discover the hidden harmonies of nature. Mankind today may find this innermost circle in which science and art can hardly be separated, in which the personification of pure truths is no longer disguised by human ideologies and desires."¹¹

Reverence is not different from the wonder and awe before truths as these burst upon modern theoretical scientists. As science makes a tour round the world, these establish the unity of mankind-as-a whole through the simple revelation that the cosmos, which is the scene of its activity, striving and aspiration, is orderly, harmonious, beautiful, and in essence one and indivisible.

Reverence is indistinguishable from man's profound metaphysical truths, his passionate religious ecstasies and his supreme moral imperatives—love, compassion and identification that become saturated with a beyond-human, cosmic meaning and purpose. Max Scheler stresses that it is in the religious quest that man finds love as implicit in the final structure of the universe, and that if he obtains that realisation he feels "at-home in the world". The notion of "at-homeness" in the world has also been significantly used by Heidegger. Hocking also has recently stressed that love—always more than law—must speak through law, the divine personality through impersonality over vast regions of its undeviating solicitude.¹² In reverence man ministers to ends that transcend himself, and his actions create ever new possibilities. It is not possible for reverence to utterly replace prudence and loyalty as moral

¹¹ *Philosophic Problems of Nuclear Science*.

¹² *The Coming World Civilization*, pp. 182-3.

forces but, as Niebuhr aptly observes, "the law of love is involved in all approximations of justice, not only as the source of the norm of justice but as an ultimate perspective by which their limitations are discovered". Reverence builds up the most complete and inclusive group, the abstract community of the cosmos.

This it can do only by proclaiming the reverence for man, for life, and importing the ultimate mystery or wonder of the cosmos derived from mystical identity into the living experience of man and integrating his choice and action with cosmic necessity and purpose. Man is no speck of dust in the vast boundless cosmos. It is his sentience, thought and feeling that find a meaning and value in the unspanned stellar immensities that offer incentives to his ever-expansive spiritual adventure. He in fact can swallow the inanimate and impersonal cosmos and make it living and personal in terms of a glow of quality and concern. In reverence he becomes an ardent participant in the cosmos order and process. The cosmos becomes his great and unlimited community to which he binds himself by ties of understanding, appreciation and love whose strength, depth and subtlety are inexhaustible. In that throbbing, expanding, inspiring community of the cosmos, his isolation, fear and anxiety as a finite creature are for ever extinguished. He identifies his own destiny with that of the cosmos and the destiny of the cosmos with his. In so doing he feels the ultimate Being himself reaching another dimension of fulfilment.

CHAPTER VI

THE GENERAL LAWS OF COSMIC AFFILIATION : RHYTHMS, DIALECTICS, NORMS

Rhythms, Large and Small, of Various Dimensions

MAN IS THE FOCUS OF RHYTHMS, DIALECTICS AND DIMENSIONS OF existence and knowledge. This is because the entire cosmos of which he is an integral part is regulated by rhythm. The evolution of the cosmos exhibits an unending cycle of rhythms of creation and annihilation, expansion and contraction, as suggested by the new cosmological theory of relativity. From the galaxy, star and atom to the plant, amoeba and man we have large and small interwoven rhythms, the smaller being specifically determined by the larger, and all conforming to the one universal pattern of self-maintaining, self-regulating rhythmicity and balance in the cosmos. The structure of life on the earth is a cycle which goes beyond the relationships and transactions of the organism with its environment, a rhythm composed of the major climatic cycles, the minor seasonal and diurnal cycles, and the cycles of life and death, activity and rest, growth and decay. Modern ecology stresses the rhythm and balance of multiplication and decay of different forms of life in a given region all tied with one another in an intricate web of relationships that are articulated within the larger rhythms of activity and quiescence of the biosphere. Bennett observes, "Every organism has its own specific maximum duration of life, its characteristic rhythms of activity and repose and periodic energy exchanges, both internal and external. It is specifically determined in respect of its form, size, temporal duration and regulative rhythms." These are illustrated by respiration, heart-beat, waking and sleep, food and sex activity, maturation and degeneration. Similar rhythm and balance are to be found in the characteristic foods, in the chemistry of the blood and in the regulating

mechanisms by which the organism maintains the stability of its inner environment. This is called homeostasis. Schilder observes that all senses and all parts of the human organism function in a rhythmical way. Rhythm is very important for many forms of primitive activity of man. The vegetative organs function rhythmically; so does the bowel movement. The electric phenomena, connected with the activities of the nerves and the central nervous system, are rhythmical. Rhythms are characteristic of human perception; optic images and after-images come and go. Sound and tactile impressions have definite rhythmic qualities. Rhythm is also ingrained in the motor structure of the human organism. Many scientists have found rhythms in the motor output and the motor activity of the organism. Sherrington finds rhythmic qualities in simple spinal reflexes. T. Graham Brown shows that the rhythm of gait is a central rhythm independent of outside influences. Proprioceptive and extraceptive stimuli merely modify the rhythm of the central nervous system. Physiologically it seems that the rhythmical impulses become the definite, isolated impulses under the influence of closer relations to the object. The same conditions which increase postural and righting reflexes also increase the tendency to rhythmic movements.¹ Man's rhythm of sleep and awakening follows the rhythm of day and night. Consciousness itself shows a rhythm closely accommodated to occurrences in the outer world, and there is possibly an ebb and flow of psychic energies and processes in constant interplay with the energies of the total organism. Through the rhythms, not only of time but also of size, shape and internal and external relationships and transactions, life conforms to the one cosmic rhythm that is reflected also in the dialectics and rhythms of the human mind and spirit. Pleasure and pain, good and evil, right and wrong, immediacy and eternity, specificity and universality become real and impressive features of the whole cosmos as understood and evaluated by man—the only possible way in which the cosmos can be understood and appreciated because understanding and valuation belong only to man.

¹ Schilder, *Mind, Perception and Thought*, pp. 142, 377, 378.

The recurrent bio-physiological rhythms of man's anabolism and katabolism, hunger and satiety, and his emotional and valuational rhythms of tension and fulfilment, impulse and reason, id and super-ego, Eros and Thanatos, concreteness and universality are echoed in his sociological dialectic of freedom and organisation, community and individual, and his meta-physical dialectic of manifestation and silence, self-actualisation and self-transcendence, Being and Becoming. At whatever dimension he resolves stresses and resistances and encounters rhythms and harmonies, large or small, he is in fact transported to a strange world of silence and perfection; he finds Reality and Being. Not merely is he permeated by various felt homeostatic rhythms between his universe and psychophysical processes that maintain his relative stability and balance, his science discovers fresh internal and external rhythms, fresh isomorphisms with the universe, fresh resonances to it.

The "General" Law of Human Rhythms

The modern age is one that is of the highest promise for the invention of unimaginable new rhythms of the cosmos, and hence for new organic and valuational integrations and affinities with the cosmic structure and cosmic movement. Therein lies the significance of a general theory of human dialectics, values and rhythms for the sustenance and further enrichment of human life and extension of areas of striving and experience.

First, psychology has not so far given a satisfactory theory of personality which can be fitted into epistemology and theory of values. Not merely value theory but the present notions of ego-involvement in emotion, learning and perception demand the recognition that the self is resourceful, evaluative, affiliative and striving after rhythms, balances and principles of order or form. Human self and behaviour are as much permeated by conflicts and tensions as by the self's quest and establishment of rhythm, balance and mastery in various dimensions of experience. There is the opposition of thesis and anti-thesis in knowing, of egoism and communion in feeling, of impulse and reason in behaviour, of harmony and discord in aesthetic

appreciation, of rational apprehension and mystical intuition in religion, and of freedom and organisation in institutional life. Man's dialectic of intellect in contemplation, his balance of expression and repression in emotional life, his resolution of the antagonisms of id and super-ego in moral life and his reconciliation of status and mobility in social life reveal the self's search and experience of rhythm, order and form. Through the discipline of self and the impact of culture and values on mind and personality, he achieves a balance, however viable, with fellow-man, society and cosmos. As his instinctive satisfaction, his sense of order and harmony in society and cosmos and his intuitive apprehension of abstract impersonal order, goodness and beauty of relationships of things and appearances integrate, we encounter the most stable and intense ego-involvement and transcendence as well as the highest expression of culture. Therein lie the potential self-fulfilments of man. A true meta-psychology of personality, whose concepts and methods are yet inadequately developed, must include a study of the goal and direction of the developmental process of self in its orientation to the cosmos and to other selves, that like itself are fleeting drops of the cosmos. It will have to study the time-bound and space-restricted human creature in relation to the cosmos in much the same manner as palaeontology investigates the fragment of a jaw-bone, skull or any other vestigial relic of a fossil ape or ape-man in relation to the picture of the Primate or the Hominid as unfolded in the dynamic life history of man's ancestors.

Secondly, biology stresses the principle of orthogenesis or the trend of all forms and organizations of life to move continuously in a given direction. This suggests that mind, self or personality is a phase or stage of a complex developmental trend of total adjustment to the cosmos. Out of the filial interdependence of human nature and the cosmos, the self-contained, logical-rational or individualistic and the self-transcending, aesthetic-intuitive or cosmic types of selfhood, and correspondingly different meanings and values of personal evolution emerge. The self functions at the two dimensions or contexts of involvement and transcendence simultaneously, or it alternates as in a dialectical or complementary movement. Dialectic or

complementarity is the source of integration and coherence by which the dynamic balance of the active, reflective self and mind is maintained. The study of personality must be enlarged and extended to include the understanding and interpretation of transcendent, super-individual dimensions of self-acceptance and self-fusion and the dialectic of self-awareness and self-transcendence. It should clarify and classify types of ecstatic experience of the whole and the dynamic principles of self-organization that establish and consolidate man's at-homeness with the cosmos, and his insight and joy of consummation in this experience. These provide, indeed, the phylogenetic basis of the future explorations of personality which is by its nature multi-dimensional and forwardly-oriented towards its primordial matrix, the cycle of life of the cosmos, both in imagination and in fact.

The Levels of Self-transcendence

Bergson in his well-known works stresses spontaneity, strength and recurrence of man's intuition through which he transcends the staleness of stereotyped perceptions and experiences docketed into one or other name or label as these prove no longer ego-involved and meaningful.² Self-transcendence is at the roots, not only of the thrilling, self-forgetful and exalted experiences in mysticism, music, poetry or art, but also of the intuitive apperceptions of closeness to reality *per se* in the ordinary routine of life. Sexual orgasm abolishes man's sense of separateness, and represents a natural and normal form of ego-transcendence; while drinks and drugs are artificial forms of inducing exaltation and transcendence. Religious rituals and observances of primitive as well as less advanced cultures often utilise sexual experience, alcoholism and drug addiction for inducing trance that overcomes man's anxiety due to ego-isolation and ego-involvement in the world. This is ego-transcendence at the biological level, which is transitory, infrequent or periodical. Yet it gives a peculiar feeling of unity between subject and object, and can be the basis of insight and emotional fusion, sharing and solidarity. Life's meaningfulness and value-formation, profound concentration in intel-

² *Creative Evolution.*

letual task, intense emotional rapport and deep enjoyment of sensuous experience are all derived from the insight, ecstasy and exaltation that ego-immersion and ego-transcendence yield. Sorokin aptly observes that the super-conscious is ego-less; it transcends ego entirely and unconditionally. "The field of any ego or its constellations is strictly limited to the bio-and-socio-cultural conscious level of personality. Ego disappears below this level and above it."³ Most men experience a self-transcendence or self-fusion in a higher or lower degree of intensity which yields them insight into reality as opposed to, or supplementing appearance, and call it faith. About faith Eddington remarks: "Human spirit as 'something that knows' is not quite so narrow a description as 'the observer'. Consciousness has other functions besides those of a rather inefficient measuring machine; and knowledge may attain to other truths besides those which correlate sensory impressions. Deeper than any 'forms of thought' is a faith. In the age of reason, faith yet remains supreme; for reason is one of the articles of faith."⁴

The next steps in the evolution of mind and personality are, no doubt, linked with man's new super-individual and trans-sensory explorations and evaluations, and new insights, ecstasies and faiths in all of which he feels different degrees of transcending his human consciousness. Such processes play the crucial role in human advance; with these are linked both the proper clarification of human nature and realization of its full potentialities. Ego-involvement, insight, exaltation and profound, intuitive apperception of reality are all fluid, sensitive and integrated with one another and connected with what D. E. Berlyne calls the 'epistemic curiosity' as distinguished from the 'perceptual curiosity'.⁵

Early Man's First Sensitive-Aesthetic Appreciations

What are the components of these higher apprehensions, modes of experience and ways of feeling that human consciousness interprets as meaningful of the reality? Man shows basic

³ "The Supraconscious in Man's Mental Structure" in Baljit Singh (Ed.), *The Frontiers of Social Science*, pp. 374-5.

⁴ *Philosophy of Physical Sciences*, pp. 221-3.

⁵ "A Theory of Human Curiosity," *British Journal of Psychology*, 1954.

instinctive drives to accept his given, limited cosmos as well as to explore and understand the uncomprehended cosmos and transcend stereotyped perceptions and experiences. He disclaims the transience, the relativity, the dependency and the isolation of his life. The more he discovers the cosmic affiliations, infiltrations and continuities and his profound affinities with the cosmic stuff, the more he realizes his own nature and possibilities. He fulfils himself, as microcosm, by becoming a macrocosm.

This seems to have a neuro-biological basis. Recent studies of man's brain and nervous system have shown that the nerve cells and other tissues in the organism beat in resonance to modulations and rhythms of activity, impinging upon his cosmic envelope. Many orderly cycles of physical and chemical structure are converted into rhythms within the human body.

The neurologist Herrick observes: "The natural rhythms to which the human body is sensitive vary from a single mechanical impact upon the skin, through physical vibrations sensed by touch, sound waves sensed by the ear, and light sensed by the eye. Beyond this range of conscious sensations the body responds unconsciously to higher vibration frequencies—ultra-violet and X-ray radiations and other frequencies to an unknown limit."⁶

In the early culture of man his bodily rhythms and dance-forms responded to the waves of sounds of nature that forced themselves upon his mind in season and out of season, and embodied his first tentative experiments in the symbolic exploration, appreciation and understanding of the universe. Among groups of chimpanzees we encounter various forms of spontaneous rhythmic movements revealing mirth and playful adventure. They execute "dance" poses keeping time with one another and spinning vigorously and excitedly round and round in an orderly fashion.⁷ These are outbursts of pure *joie de vivre*, expressive and fanciful. Many writers from Donovan to Susanne Langer have stressed that purely expressive or symbolic activity rather than intelligent signalling offers the clue to the genesis of

⁶ *The Evolution of Human Nature*, p. 334.

⁷ See Kohler, *The Mentality of Apes*, pp. 326-7.

human speech.⁸ Man early discovered a wealth of dance-forms, pantomimes and poses along with word-tones and modulations responsive to the rhythms of natural sounds, such as the melody of the birds, the murmur of the forest, the thunder in the sky, the cadence of the water-fall or the rustle of the stream. Against these he could not and did not close his ears, and he became extraordinarily sensitive to these as shown by the rhythmic activities of his brain and nervous system that often are responses to the rhythmic activities of the world surrounding him. Due to the greater symbolising capacity of his brain and his gregarious, sportive disposition, man revelled in excited, hilarious, collective poses—pantomimes and manoeuvres, while elaborating and accentuating sound rhythms from the impressions of the world around him, not available to any other animal. These had neither biological value nor utilitarian interest, and yielded man his first sensory-aesthetic apprehensions of the universe.

The Genesis of Speech and the Arts in Non-Practical Values and Expressions

Man is the singing, talking and dancing animal, who empathically responds to the rhythms of wind and water, tree and animal around him. His indulgence in non-adaptive symbolic behaviour, in choral sounds, rhythmic bodily movements, antics and gestures, dominated by sportiveness of spirit, joy and laughter, or by aching anxiety, fear and suspense represent the earliest thrilling expression of the species of its empathic responses to the rhythms and patterns of the cosmos. Freedom from practical or utilitarian interests, already discernible in the apes, underwent quick development in *Homo symbolicus*, and accounted for both the development of speech as well as of song, dance, ritual, painting and carving—all rooted in non-practical sensory-aesthetic interests, values and satisfactions. Song and ritual integrated with, and reinforcing rhythmic beating, hand clapping and dance-movement, preceded the evolution of human speech. Man's purely expressive gestures, play-and-dance movements and choral shouts re-echoed and amplified vastly the rhythms and cadences of the

⁸ Donovan, "The Festal Origin of Human Speech", *Mind*, 1891-92; Langer, *Philosophy in a New Key*, pp. 103-09.

universe, not as imitative actions and cries, but rather as basic expressions of certain resonances and rhythmic structures inherent in both the cosmos and his own nature. •

Choral sounds or musical tones were the patterns which were later on conventionally attached to objects and events, percepts and concepts and thus constituted the foundation of his language. It is probable that the unmeaning vocalisations and dances of joy and exaltation round slaughtered animals or enemies, dances of orgy round females and dances of grief round dead persons, first led to the fixation of certain articulate noises, peculiar to the dramatic situations, to significant meanings, values and experiences. It is music derived from the intrinsic and commanding rhythms of nature, richly incorporated into human experience, that greatly stimulated the overall process of symbolic thinking and behaviour, abstraction and imagination. From apish and pre-human beginnings man has shown a predilection for simplicities and symmetries, balances and principles of order and form, in which his whole body and mind are involved. This deep-rooted sense of rhythm, form and symmetry first liberated the human curiosity from organic values and utilitarian interests, and early invested man's relations to fellow-men and also to the cosmos with a vaguely transcendental overtone of order, beauty and goodness without definition or limitation. That which in man's life history probably antedates the evolution of his speech and the formalization of his behaviour and movement into solemn ritual comprises, indeed, the key to his supreme exaltation, ecstasy and self-competence. The refinement and enrichment of his imaginative consciousness and its non-adaptive, symbolic expressions in music, poetry, arts, mathematics and metaphysics have their source and impulsion in his elemental empathic resonance to cosmic patterns and rhythms.

The Neurological and Psychological Basis of the Sense of Rhythm and Form

Recent studies of Edith Cobb, quoted by Gardner Murphy, show that the child, long before he can verbalize, resonates to cosmic patterns, with a deep sense that basically he is an integral part of the cosmos. • Long before there is a socially

defined self he apprehends a rhythm, a dynamic pattern in the world which he also senses in an isomorphic form within himself. To the rhythms and cadences of sound about him, he makes a re-echoing response through his own limbs and his own vocalizations, not through an instinct of imitation, but because he is of the same stuff as the world.⁹

From modern neural physiology comes the theory that the synaptic type of the human nervous system is such that the sensory field is structured into rhythms, symbols and universals. The capacity of the neural tissue of the child's brain to form, use and renew rhythms and sensory-aesthetic patterns, rules, or symbols is the neurological foundation of man's time-and-space transcending explorations and experiences and perennial quest of new rhythms and dialectics, new balances and principles of order and form within the cosmos. Perhaps this has altered the selective principles on which animal evolution has so far depended.¹⁰ As the child's consciousness deepens and widens, his sense of rhythm, form and of symmetry embraces deeper and wider levels of being. Man's inner integrations or equilibria with the environment are rhythms of respiration and heart-beat, anabolism and katabolism, waking and sleeping, male and female in the biological dimension; rhythms of need and satisfaction, pleasure and pain, and inhibition and expression in the psychological dimension; rhythms of status and mobility, inertia and aspiration and conformity and freedom in the social dimension; rhythms of ego and super-ego, and impulse and reason in the moral dimension; rhythms of orderliness and adventure in the spiritual dimension; and rhythms of creation and withdrawal, finiteness and infinity, lack and fullness in the metaphysical dimension. The physiological rhythms are adapted to the larger rhythms of the seasons, of day and night and the phases of the moon. The rhythms of man's economic and social activities follow the regular sequence of sunshine and rainfall, the ebb and flow of the waters and the cycle of growth of his crops from seed to maturity and of reproduction of his domesticated animals.

⁹ Gardner Murphy, *Human Potentialities*, p. 299.

¹⁰ Mukerjee, *The Symbolic Life of Man*, p. 3.

The Hierarchy of Rhythms, Dialectics and Norms

Human evolution is shot through and through with the aesthetic human being's discovery and stabilisation of rhythms, principles of form and norms of order in every field of social adjustment from the bio-physiological to the abstract metaphysical rhythms rooted in his elemental resonance to cosmic patterns. The procession of discovery of successive natural human rhythms establishes the hierarchy of norms and values in civilization.

The tension or polarity and rhythm or order of opposed forces and functions maintain from dimension to dimension a "homeostatic" balance and return to a poised normality after upset or disturbance. Briefly, the major polarities and rhythms that are derived from the evolutionary view of human beings are given below:

<i>Dimension</i>	<i>Dialectic</i>	<i>Rhythmic Balance, Order and Norm</i>
Biological	Internal Forces such as Masculinity and Femininity, Attraction and Repulsion; and External Forces such as Aggregation and Dispersion, Variation and Selection, and Heredity and Mutation	Stability of Body-mind
Physiological	Anabolism and Katabolism; Stability and Change; Rest and Activity	Security
Psychological	Drive and Drive-reduction; Inhibition and Facilitation; Extroversion and Introversion; Dominance and Submission; Conscious and Unconscious	Integration of Personality
Economic	Cost and Utility	Efficiency
Social	Status and Mobility	Sociality
Intellectual	Coherence and Incoherence	Truth
Moral	Goodness and Evil; Freedom and Determinism; Impulse and Conscience	Harmony

<i>Dimension</i>	<i>Dialectic</i>	<i>Rhythmic Balance, Order and Norm</i>
Aesthetic	Self-expression and Orderliness; Harmony and Discord	Beauty
Religious	Self-valuation and Self-transcendence	Sanctity
Metaphysical	Self and Non-self; Silence and Manifestation; Time and Eternity; Immanence and Transcendence; Being and Becoming	Absolute

The various polarities and rhythms of different dimensions which direct human behaviour, growth and evolution, arrange themselves in a "natural hierarchy" of homeostatic balances, norms and wholes—security, efficiency, wholeness, harmony and solidarity of system and sub-systems.

According to Needham there is a certain fundamental affinity between "organicism" and the dialectic. Evolution shows a constant opposition of the forces and processes of aggregation and repulsion resulting in new syntheses at levels of higher organisation. Mortimer Adler also observes: "Entities in opposition to one another are parts of a whole which stands on the level of their ultimate synthesis. The syntheses at all the successive levels of being, resolving the successive contradictions, form a series of envelopes, for they each include the elements of the contradictions on the level below them as a series of parts. Like so many things in nature, the successive syntheses form a dendritic continuum or hierarchy of whole."¹¹ From dimension to dimension the resolutions of tensions and rhythms give man a delight and competence that increase in depth, range and intensity. By stamping the rhythm upon the phenomena of the cosmic envelope or upon the activities of society that lack form and order, man obtains a supreme poise, mastery and delight.

Aspects of Form and Order in Cosmos and Art

All art originates in the ultimate analysis in the physical and

¹¹ *Dialectics*, p. 164. Quoted by Needham, *Time: The Refreshing River*, p. 192.

metaphysical rhythm that alone can explain those patterns of colour, significant forms and melodious rhythms from which the human mind derives profound delight without asking why. All music, according to Plotinus, is "an earthly representation of the music that there is in the rhythm of the ideal world". "The crafts, such as building and carpentry, which give us matter in wrought forms, may be said, in that they draw on pattern, to take their principles from that (ideal) realm and from the thinking there." We have an exact parallel in Indian thought. The *Aitareya Brahmana* states: "It is the imitation of the angelic works of art that any work of art achieves here." The basic rhythms that underlie the scheme of the universe and constitute the substance of reality are expressed in the fine arts by the polarity or opposition of their fundamental sensory materials, light and shadow, motion and rest, space and substance. In painting, the effects of blending of light and shade, colour and whiteness, mass and line express the ultimate harmonies in the all-encompassing void, the illumination of darkness which once symbolised the silence of the soul. In sculpture, the contrasts of light and shade, mass and emptiness of space, and of dimension render significant the harmonies of soul. In architecture, formal uniform design blends with the asymmetrical in the variegated contrasts of the force of stability and the force of gravitation along with those of light and shadow, volume and space. In music, we find a similar blending and reconciliation of the principles of dissonance and resonance, novelty and repetition of sounds.¹² Man seeks through the rhythmic alteration, control and transformation of the antithetical sensory elements to insinuate inexpressible and incredible rhythms into the cosmos whose chaos and disorder shock him to his very depth. Not merely does the polarity of sensory materials constitute the essence of all significant forms in the major arts, but the pulsation of tension and poise, variation and repetition, order and asymmetry serve the purposes of creating new abstract rhythms and discovering new qualities of the beautiful for human consciousness.

The French writer Raymond Bayer, in an illuminative discussion on rhythms as the essence of art, refers to Petrovitch

¹² See *The Social Function of Art*, pp. 270-71.

who treats of mechanisms common to different phenomena: there are common rhythms underlying the disparity of the major arts. He observes: "The dynamic rhythm of grace is effected by speed in effort, languor in repose; tonal rhythm is marked by a transient excitement and a surrender; pictorial rhythm is built up on sporadic tension together with non-chalant relaxation, so that these pulses of alternate storm and calm are based on a balanced dispersal of the stress, whatever graceful object we may be considering. It even happens that in working with this idea, one may reach a more abstract invariance, which would hint at the existence of an archetype of rhythms: a patient inventory of the innumerable riches in the realm of the Graceful reshapes it into images of a rare coherence for the mind. Its realm exhibits a system—as your eyes finally discover—of an invariable mode of being of the psychic Self: I mean all the distinct gestures and appropriate rhythms of alacrity. Thus on the basis of an idea, an inner equilibrium is figured forth."¹³ Recently L. L. Whyte has shown in his remarkable work *Aspects of Form* that dynamic rhythms and patterns are essential aspects, both of galaxies and crystals, of human drives and expressions and of perceptual responses to the cosmos. Rudolf Arnheim has spoken of isomorphism in connection with art creation and defines it as the structural correspondence between the cosmos and man's psycho-physical processes, which makes adequate responses to it possible. The rhythm, balance and symmetry of the neuromuscular activity in which man's whole body is involved offers the basic clue to the goodness of form and order, that comprise the quest of art.¹⁴ Science constantly and indefinitely extends the sense organs and experiences of man; and many fresh environmental rhythms, large or small, will be discovered by the telescope, the microscope, the spectroscope, the radar, and the electroencephalogram. Cosmic radio-activities, physical and chemical transformations in the stars, upper atmospheres and outer spaces and new time-space structures await the discoveries of new rhythms. Man's quest for tensions and rhythms

¹³ "The Essence of Rhythm" in Langer (Ed.), *Reflections on Art*, pp. 191, 192.

¹⁴ Arnheim, *Art and Visual Experience*.

in the structure of the universe is as endless as his quest for tensions and rhythms in his own mind, self or personality.

Psychology has inadequately explored the kinesthetic emotions and sentiments and the effects of such factors from drug intake to poetry and music on these in terms of the physiological rhythms that bespeak the ebb and flow of feeling tone. The kinesthetic patterns, derived from what Gardner Murphy calls "the huge resonance chamber"—the vital organs or viscera—yield the sense of order, symmetry and rhythm, meaning and beauty in the world. Man's accord and affinity with all that he is in the cosmos are revealed by the open windows of the kinaesthetic delights which, once opened, keep opening out ever more broadly. In modern psychology when the experiences yielded by art or music are analysed, the emphasis is upon the art form or symbol and the pattern of communication, not on the processes of self-realisation, self-oblivion and self-transcendence that are involved, and that are certainly of greater import as ways of human transformation and fulfilment of potentialities as a human being.

Man's Separation and Immersion in Cosmos

Man is both a creature and a creator. His defining sense organs, discursive thoughts and ebbs and flows of his emotions, define the universe of sight and sound, touch and smell piecemeal. These comprise the perceptive contact of the senses and exteroceptive experiences. At the same time man is creator, apprehender and contemplative. His imagination, insight and empathy enable him to transcend his creatureliness and loneliness and overcome the dimensions and laws which make up his existence as knower, feeler and willer. This is his epistemic curiosity and understanding that thrive not in his sharp isolation from, but in his identification with the cosmos through which to find fulfilment in the wholeness of living. The human mind, self or personality, react to the cosmos, both partially and integrally, with fractional as well as whole impulses, emotions and behaviour. There is something in life itself which blurs the distinction between organism and cosmos, that is largely conceptual and hence arbitrary. The bio-physicist, Selig Heest, observes that "the organism does not adapt itself to the en-

PHILOSOPHY OF PERSONALITY

PHILOSOPHY OF PERSONALITY

vironment; the environment adapts to organism itself." The biologist Jennings explained years ago:

"In most cases the change which induces a reaction is brought about by the organism's own movements. These cause a change in the relation of the organism to the environment: to these changes the organism reacts. The whole behaviour of free-moving organisms is based on the principle that it is the movements of the organism that have brought about stimulation."

The physiologist Starling reiterates that "the organism and environment form a whole and must be viewed as such". According to the neurologist Ashby, a child's bread and tongue as he tries to chew it are both parts of the environment of the cerebral cortex, "but the environments with which the cortex has to deal are sometimes even deeper in the body than the tongue: the child has to learn how to play without exhausting itself utterly, and how to talk without getting out of breath". The child's 'system' means not the nervous system but the whole complex of the organism and its environment.

In psychology, Kurt Lewin has developed the invaluable conception of "life-space" where the distinction between person and world, outer and inner, fades away. In the field theory of Lewin and its social applications, Man-Values-and-Cosmos are fused with one another in one organized field dynamic. The "transactions", in the sense of Dewey and Bentley, between them change the qualities of persons, values and patterns of society or culture. The human being and his psycho-physical functions and experiences, his touches and smells, warmth and colds, tensions and satisfactions, insights and exaltations, ecstasies and despairs, move in two dimensions or contexts of separation and interconnectedness, concreteness and impersonality, fixation and transcendence. This is a basic trend in human nature which has worked itself out in the millennia-old evolutionary process. Man's meanings, values and purposes oscillate between human patterns and cosmic patterns, both being ultimately the expressions of the same needs and sensitivities of human nature.

Due to the dialectic of the isolation of self and its immersion in the world, of involvement and transcendence, finiteness and universality, man fluctuates between experiences that are specific and conditioned, and those that are unconditioned and autonomous. Such polar experiences interpolate and interweave and reveal indeed the true trend and meaning of human evolution. The basic norm of human evolution is man's understanding and empathic response, not only to the human but to the sub-human and beyond-human realities, grasping and preserving those cosmic infiltrations, rhythms and patterns—the smaller subsumed within the greater and the unseen infiltrations, rhythms and patterns—which constitute the warp and woof of the universe.

The Cosmicization of Man

In the East, the stages of Yogic and Tantrika contemplation comprise the processes of the transformation of the psychological life into the cosmos through an identification of the body and vital rhythms with the sun and moon and other heavenly bodies and cosmic rhythms. In samadhi, man metamorphoses himself into macrocosmic dimensions and enters into transconsciousness or the omniscience of the cosmic man or Purusa. The Indian theory of music also stresses the adventure towards the cosmicization of man, identifying the various nerve-centres with the seats of the major sound-notes, and achieving the consonance of the rhythms of music and dance with cosmic structures. His spinal chord is looked upon as the musical instrument that produces the twenty-two categories of notes in tune with the cosmos. Much of Indian mystical physiology and yoga-practice is based on the correspondence between human body and existence with the cosmos. The freedom and immortality of the human personality ultimately rest on its complete recasting into a macranthropus and on its resolution of all antinomies or opposites such as lack and fullness, life and death, creation and silence, emptiness and fullness; and again of masculine and feminine, sun and moon, and the yogic nerves *ida* and *pingala*. The aim of all ritual, worship, yoga and the fine arts in India is the transcendence of the phenomenal world, the abolition of the dyna-

misms of time and creation and the recovery of the initial unity of Being. The West should not regard this as a kind of spiritual escape. For, the personality here achieves an awareness of freedom and bliss that exist nowhere in the phenomenal world and that make human existence in the contingent realm a complete fulfilment. This dimension of freedom and happiness should not, indeed, be considered as belonging to an esoteric, arduous and anti-social discipline, but should be accessible to modern man in all cultures.

Man's advance and fulfilment, his wholeness of living in relation to fellow-man and to the cosmos, depend upon a leap-
ing into fresh dialectic and unity of his existence, knowledge and experience. His profound ecstasies and delights, insights and exaltations are stirred by the metaphysical, cosmic rhythms, when his mind overcomes all kinds of contrasts and antinomies of pleasure and pain, resistance and fulfilment, good and evil, involvement and transcendence, finiteness and infinity, concreteness and universality, emptiness and fullness. These inner rhythms, concords and harmonies which comprise the acme of intellectual, aesthetic and mystical creativity, he defines and identifies with the primordial, comprehensive pulsation of Being and Becoming: of man becoming one with the balanced movement of consolidation and dissolution, generation and destruction, manifestation and withdrawal, creation and nothingness of the cosmos. His profoundest resonance to the cosmos, of which he is a part, his highest freedom, deepest poise and fullest experience come, then, with his apprehension of the balanced rhythms of repose and activity, withdrawal and renewal, nothingness and fullness that are characteristic of both the human nature and the visible and invisible cosmos. The artist, the poet, the musician, the mathematician and the yogi are perfectly human when they can render the fullness, beauty and truth of the cosmos by being "in rhythm" with it. Their attainment of complete silence by the cessation of the ongoing stream of discursive thoughts and impulses and realization of deep and true cosmic rhythms are equivalent of the slow and regular alpha-waves and pulsations, now measured by the radio-telescope, the electrocephalogram and the electrocardiogram. Art, myth, mathematics and mysticism

equally establish one universal pattern of the cosmos, the pattern of rhythm. Rhythm is the central symbol or "model" of the human brain having perhaps its neuro-physiologic basis on the regular oscillation of the alpha-waves of the brain as is now measured by the electrocephalogram. The uniform "alpha rhythm" of the nerve cells is found associated with concentrated meditation. This is apparently induced in the Oriental yoga contemplation by deep regular rhythms of expiration and inspiration, activity and withdrawal, life and death that together with consciousness are directed to the entire body imagined as the macrocosm.¹⁵ Thus can the cosmic rhythms be realized on all the planes of psycho-physical life. This is the "cosmicization" of man, enabling him to pass from mortality to immortality, from finiteness to freedom. The cosmic man's world is an impersonal, universalist system of meanings, sentiments and values. He lives in full and complete partnership with fellow-beings, with the earth and with the cosmos. His cosmos awareness, feeling and conscience will shape the global society of the future just as the machines and industrial tools of *Homo technicus* are remaking institutions and society today.

Compassion as the Law of Laws in the East

The human nature and relationship, and the corresponding social order, derived from the ingrained assumptions and postulates of the warlike and aggressive Mediterranean peoples of Europe's classical epoch, or from the tough, extrovert Atlantic peoples, who initiated the Industrial and Commercial Revolution of the 19th century, do not reveal the possibilities of emerging human nature and society. Both the regional conditions and the short span of industrial civilization rule out the premises of the "fixed" human nature. Still less can the human nature be deduced from the modern laboratory studies of famished and desperate rats and dogs and the clinical investigations of neurotic and psychotic persons. On the whole, the ancient stable civilizations of India and China, which have lasted more than five thousand years, perhaps indicate human potentials better. There have developed in these civilizations

¹⁵ Mukerjee, *The Symbolic Life of Man*, p. 276.

subtle and comprehensive techniques of modification of human nature called "rebirth" or "liberation in life" through elevated meditation and attainment of new dimensions of transconsciousness. These integrate or fuse into itself man-with-man and man-with-cosmos rhythms and concords, transcending the bounds and contingencies of natural existence or abolishing the threefold division of the reality into subject-object-meditation. The core of the individual's being enters into the cosmos and the life of humanity, and overcomes the blindness, pathos and imperfection of conditioned modes of existence.

How man's transconsciousness, his withdrawal from the biophysical dimension of life, and his realisation of deeper and truer life, "because in rhythm with the very life of the cosmos", yield new and significant qualities of interpersonal relations is shown through the ages by types of Indian experience. These set forth the ancient metaphysical norm of fusion of the self-in-the-cosmos and the cosmos-in-the-self, whence spring the moral norm of universal compassion and the spiritual norm of all-liberation. In the *Mahabharata* Krishna declares: "Know that Dharma is my beloved, first-born spiritual son, whose nature is to have compassion on all creatures. In his character I exist among all men, both present and past, through many varieties and forms of existence for the preservation and establishment of righteousness." One of the gospels of Buddhism, the *Khuddaka-Nikaya* observes: "As a mother, even with her life, protects her child, her own and only son, so let one cultivate a loving heart without measure towards all living beings. Let one cultivate a loving heart (*metta-citto*) without measure throughout the universe, above, below, from side to side, unstinted, without strife, without rivalry." In the early centuries of the Christian era, a well-known text of Mahayana Buddhism, the *Bodhicharyavatara* (The Entrance into the Buddha Life), gives the following remarkable *raison d'être* for universal altruism: "As a man loves his hands and feet, because they are limbs of his body, so all other living beings have a right to his love, as they are members of the same world of the loving. It is only a habit to regard our body, which does not really exist at all, as our ego; in exactly the same way we can form the habit of regarding our neighbour as our ego." At the beginning of this millen-

nium we read in the *Srimad Bhagavata*, "I do not desire the most supreme condition of Isvara (god-hood) nor the eight kinds of success (yoga achievement) nor the cessation of births or release from the cycle of births. I solicit the sorrow of all living creatures as if I were dwelling in their bodies so that they may become free from pain." In the Tibetan Buddhist text, *The Voice of Silence*, we read: "Canst thou destroy divine compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's self; a shoreless universal essence, the light of ever-lasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy soul unites with that which IS, the more thou wilt become Compassion Absolute. Such is the Aryan path, the Path of the Buddhas of perfection." Man's boundless compassion, pity and ministration to the welfare of all sentient beings converge in the Communion of the Cosmos. The new transcendent realities of man-with-cosmos become inalienable norms of his inner being and the social order.

Ultimately, it is the cosmic man's sensitive rhythms of living which show the full possibilities of human nature and can lay down potential relationships of human beings and the norms of the future social order fulfilling the aims of both biological evolution and social evolution. The "cosmicized" man is the spiritual end-product of cosmic evolution and sets its goal and purpose from his own nature, from his evolutionary status and potentialities. "He who chooses infinity has been chosen by the infinity."

Like the cosmic man, like his unlimited and indivisible community, the "cosmicized" individual can actually imagine into existence incredible love, compassion and goodness in human relations. All the sciences and techniques in a new age of human sensitivities will then realise deep unknown human meanings and values. The arts and humanities will lay down unimaginable norms of self-oblivious interpersonal relationships never conceived within the thought structures of the present. A new human nature far different from what is defined as human nature today, will emerge and will challenge and recreate the social order. It is from the envelope of the cosmos,

which transcends man and calls the tune as it undergoes its own evolution, that the impulsion of human transformation and human advance comes in the procession of human inventions and discoveries. Man will expand himself for ever as he moves towards the unlimited interchanges, the unknown rhythms, and the undefinable empathic resonances which the nature and structure of the cosmos offer. Side by side with this expansion go expansions of human norms, values and dialectics. These become functions of new love, compassion and goodwill, of new ways of organizing social living. In the ultimate resort the man-to-cosmos rhythms, dialectics and norms govern the scheme of social life and relationships, and direct man's evolution towards the wholeness of his living in a universe understood also as a whole.

Rhythm and Causality as Eternal Laws in East and West

The rhythm and dialectic of Being and Becoming comprise the summit of human knowledge and experience. These embody the perfect and complete reconciliation of polarities of opposites at all levels and sub-levels. Aristotle observed: "There seems to be a sort of relationship between soul on the one hand and harmonies and rhythms on the other." Plato also spoke of polarities and rhythms: "For nothing can have any sense except by reason of that of which it is a shadow." In the most elevated human experience "His darkness and brightness become identical". There is a significant passage in the *Aitareya Brahmana* which attributes the creation of the cosmos and every act of man to the mode of rhythm, the impersonal aspect of eternity that endlessly pulsates through the eons. "The Primordial One, Prajapati (God as Begetter) after creating man and the world was disintegrated; He reintegrated or synthesised Himself by means of the metres; the sacrificer perfects himself so as to be metrically constituted and makes of the measures the wings of his accession.¹⁶ Again, "it is as a bird that the sacrificer reaches the world of heaven. The metres are birds." All human life and endeavours, according to Upanishadic thought, are integrations in the mode of rhythm which restore man's original wholeness, and introduces

¹⁶ See Coomaraswamy, *Figures of Speech or Figures of Thought*, p. 30.

freedom into finite and blind contingent modes of existence. In India and China the principle of a primordial transcendent rhythm, an all-pervasive binding harmony holding its sway over the cosmos, to which the terms Rita, Chhanda (Gayatri), Dharma and Tao are equally applied, is based on infiltrations, balances and wholes in a multi-dimensional world.¹⁷ Of all these terms the Rigvedic 'Rita' is the most ancient and comprehensive, standing for the impersonal cosmic order, rhythm or norm that is continued and echoed in the social as well as the moral order. The original meaning of Rita (literally, "the course of things") is the belt of the zodiac from which no luminaries (devas) can deviate and which is studded with the stars (nakshatras). The devas (gods) are born in Rita and regulated by it. Rita is mentioned in the Rigvedic texts as the snare (pasa) of Varuna, the all-encompassing, all-pervasive Supreme God who constrains everything in the universe to order. "To eternal Rita belong the vast deep earth and heaven: milch-kine Supreme, to law their milk they render." Rita next comes to denote the regulating principle or law prevailing in the cosmos and in the social order. In social life Rita is but the echo and consequence of the cosmic binding principle. In religious life Rita is embodied in sacrifice and ritual and in the family as the oath of fidelity in marriage. Rita is comprehensively expounded in the Rigveda as supreme knowledge or satya, the truth of thought and speech and the norm of relation and behaviour of family, tribe, community, mankind and cosmos, of the whole creation, resulting from human austerity and contemplation (tapas).¹⁸ 'Rita' is derived from the root *Ar*, to arrange, to order, to regulate, whence also come the word 'rite', the Latin 'ordo', and the German 'ordnen', observes Otto.¹⁹ Rita or Dharma is the eternal truth or the universal regulative power holding its sway over the universe, observes the *Arthashastra*. It is not the "Law of Causality", but is something more than this. It is the preordained order, rhythm or harmony of the universe, which by its nature is not a product of concep-

¹⁷ Mukerjee, *The Indian Scheme of Life*, p. 19; also Haas, *The Destiny of the Mind*, pp. 209, 250-51.

¹⁸ Mookerji, *Ancient Indian Education*, p. 25; also Apte, *The Vedic Age*, pp. 365, 379.

¹⁹ Quoted by Mees, *Dharma and Society*, pp. 9, 10, 48.

tual thinking. This intuitive insight into the cosmic order is given different names by the human mind, such as Consciousness, Law, Justice, Beauty and Harmony.

In Eastern thought and experience, rhythm takes the place of the law of Causality of the West which engenders a basic opposition between man and cosmos. Buddhism, though it introduced the notion of the absolutely just but impersonal cosmic operation of Karma and its fruits, effects or ripening in the inevitable sequence of births and deaths in samsara, did not at all abandon the ancient basic principle of Rhythm or binding order of the cosmos. In this religion there is no entity from which causality can be derived. The fundamental collective oscillation of the universe and rhythm of rise and downfall of all sentient beings, including man, work out the destiny of samsara, or constant dying followed by renewed birth and again-becoming. The *modus operandi* are the Karmic cravings and their consequences in the endless chain of births, deaths and rebirths that keeps the universe and its creatures revolving. The endless recurrence of cosmic cycles down to the ebb and flow of Karmic impulses, strivings and trends that regulate vegetative, animal, and human life can be properly defined by the term Rhythm. The hidden all-pervasive, creative rhythm which is felt and lived by man biologically and psychologically and in which he recognises his essential Being, is given in India the status of causation in nature, life and society.

The stars in their regular courses, the seasons in their periodic sequence, the phases of the moon, the processes of growth, maturation and decay of plant and animal life, the oscillations of silence and activity, creation and withdrawal of man's mind and spirit are, in Eastern thought, subject to fundamental laws—not of Causality, but of Rhythm. Rhythm is the uncreated, eternal law which keeps on-going the Wheel of Action in the cosmos and in the life of humanity. The law of integral Rhythm or Harmony applies to the infinite levels, spheres and cycles of existence, to the cosmic and the social order as well as to the specific course of development of each single individual.

The envisioning and realisation of the forms of rhythms, large and small, comprehensive and specific, hold, in the East,

the keys to man's perfection, his dwelling in the totality and fullness of life of the cosmos. Through elevated contemplation and symbolic identification of the ebb and flow of impulse, feeling and of thought with the cosmic movement, of the human stuff with the cosmic stuff, he dissociates himself from his erratic drives and discursive reason, realises his real nature and obtains immortality and freedom.

In respect of the larger life of humanity in time-sequence, the metaphysical rhythms of order and chaos, wisdom and illusion weave, in the East, the warp and woof of a grand philosophy of history, as adamant in its neutrality as her metaphysics. The chequered course of human civilization shows an unending recurrence of the great cosmic rhythms and an eternal procession of the great world-ages or *yugas* with their slowly oscillating ups and downs of stability and change, achievement and failure, goodness and evil for individuals, nations and mankind. This is the cyclic view of history, anticipating by a millennium that of Vico, Nietzsche, Spengler, Sorokin and Toynbee. Rooted in a deeper stratum of human consciousness than discursive intellect, it discards both optimism and pessimism, laying stress on the need for, and the hopefulness of, human effort to make things better. At the same time, it gives man a balance and security which cannot be derived from a causation-based world-view. The following passage from the *Brahma-vaivarta Purana* is typical of the blend of sublime non-attachment and discounting of human limitations and predilections with the notion of the firmness and power of the world order. "Life in the cycle of the countless rebirths is like a vision in a dream. The gods on high, the mute trees and the stones are alike apparitions in this phantasy. But Death administers the law of time. Ordained by time, Death is the master of all. Perishable as bubbles are the good and the evil of beings of the dream. In unending rhythms the good and the evil alternate. Hence the wise are attached to neither, neither the evil nor the good. The wise are not attached to anything at all."

CHAPTER VII

COSMIC MAN AND HUMAN COSMOS

Philosophical Religion and Man-and-Cosmos Relations

MAN'S RELIGION IS HIS SUBTLEST, MOST FAR-REACHING AND MOST efficacious instrument for guiding and directing his development. This function religion performs through defining his metaphysical relations to the cosmos, i.e. by governing his attitude towards his development, perfection and destiny; and through clarifying and scaling his values both ideally and in relation to his moral and practical problems, i.e. by governing his conduct of life. Religion achieves a unitary view of the reality comprehending cosmos, life and man. It spearheads his advancement to his destiny through the fulfilment of new potentialities.

The mystery of religion always remains. Today it is related to unknown possibilities for both the life of the individual and for human culture evolving together into ever new qualities. As the supreme guardian of values, religion pays singular attention to the qualitative transformation of man and culture into something richer and deeper. This is the task of philosophical religion which binds mankind in the ties of common value and purpose. But the historical religions have been markedly divisive and separatist, depending on revelations, dogmas, traditions and scriptures that shut the door on fusion, integration and synthesis. By personifying human values as gods in the social and historical context, historical religions have also split life and the universe between the natural and the supernatural, and introduced a confusing variety of beliefs, traditions, rituals, observances and formulae. Regarded as emanating from the supernatural realm, these have divided peoples, and within a particular religious system have sundered the priestly class from the rest of the community.

The Arab thinker Averroes distinguishes between philosophical truths (*secundum rationem*) and religious views (*secundum fidem*).¹ In Indian thought the same distinction between metaphysical truth (*tattvam*) and religious opinion (*matam*) is ancient and well-established. We read in the Mahabharata that religious opinions are divergent, following the differences in the various scriptures and traditions as well as the views of sages, each of whom formulates his special doctrine. But the inscrutable truth of dharma is hidden in the cavern of the human soul. The dogmas, beliefs and symbols of the different classical religions, though these belong to the realm of the historical and the relative, all lead up to the supreme religious truth revealed to the true seeker by the dialectic of the human soul. Such dialectic and such truth, constituting the unchanging core of religious experience, are the same for all religious traditions. These, therefore, should be redefined and reinterpreted for reciprocal balance and enrichment.

Unfortunately the historical formulations, the adventitious dogmas and the contingent traditions that cannot escape from the limitations of the social and historical context are emphasized at the cost of direct, authentic revelation and the universal dialectical movement of the human spirit. The appreciation of the broad stages of man's religious contemplation and of maturation of religious sentiments and experiences through a dialectical experience of truths and values, is sadly missed. Thus we have different religions, and not one living, philosophical religion. We have a Babel of religious vocalizations in different dialects and idioms, and not one religious truth which is universal or absolute. William Law observes: "The chief hurt of a sect is this that it takes itself to be necessary to the truth, whereas the truth is only found when it is known to be no sect, but as free and universal as the goodness of God and as common to all names and nations as the air and light of this world."

Only a living philosophical religion, concerned mainly with man's relations to the cosmos and the fulfilment of his destiny through the processes of dialectic of the human spirit, can meet

¹ Quoted in Schlipp (Ed.), *The Philosophy of Radhakrishnan*, pp. 77-80.

the spiritual needs of the modern age. Modern man's religion will, first, relate his conscience and faith to what is true and eternal for mankind, and bind him with fellow-man in an ever-expanding, unlimited community with that sense of supreme mystery, wonder and holiness which he attaches to the absolute object. Secondly, modern religion will not cling to any particular habitation or name, nor, link itself with such adventitious things as historical episodes, symbols and rituals which are all relative, incidental and local, but will be grounded in the original and essential conception of the unity of reality embracing Nature, Life and Mind that modern science has discovered. Thirdly, unlike modern science or philosophy, modern religion will relate the cosmos to man's own life-process and goal-seeking, identify the speculative truth with spiritual Truth, and kindle and illuminate the common goals of personal development and human history—Justice, Goodness and Love—as the instant concerns of the absolute Being. It will be a Way of living, action and enjoyment, bearing witness to man's communion with cosmos and Being, his freedom, immortality and transcendence. Thus alone can a universal, philosophical religion with its expansive collective intuitions and feelings direct society toward the sanctified brotherhood of mankind, and the self towards the true and universal ground of Being.

The next crucial step in the development of man's religious consciousness is to build up a common living, philosophical world faith and the integrated, spiritual cosmos-man, who can share in the religious attitudes, values and experiences of the great religions of the world. All classical religions are today imperceptibly moved equally by the imperative need of a spiritual unification of mankind and by the convergence of modern scientific and philosophical speculations as regards the origin and nature of the cosmos.

The Jungian Case for Psychological Religion

As against a universal philosophical religion, the salient features of which are briefly indicated above, R.C. Zaehner has recently made a case for Jungian psychological religion, based on the practice of depth psychology, which he thinks is in line with the ancient teachings of Hinduism and Buddhism, and can succeed in recreating ancient doctrines in a modern and

"scientific" form for universal acceptance.² Zaehner not only exaggerates the claim of Jungian psychology, but also grossly misunderstands the psychological truths of Hinduism and Buddhism. Jung makes the God-image approximate to the unconscious, coincident with a special content of the so-called "collective" unconscious viz. the archetype of the self which is common to all mankind. According to Jung, "the religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which, independently of the conscious mind, rise up from the depths of our psychic nature."³ God, in this view, is nothing more than the collective unconscious or some content of it, which is prior to and more fundamental than the individual mind and generically held by all men. This reduces the Divine to an empirical psychic integration, which in Jung is the harmonious working together of consciousness and unconsciousness. God, in other words, becomes a psychological state, although established outside time. Jung owes a great deal to Indian Tantrikism and its myths, symbols and mandalas, which, according to him, have close affinities to the dreams of neurotics and psychotics and their experiences when they achieve the integration of their personality. He has profusely drawn upon these to develop his depth psychology, and generally expressed great admiration for the associated Yoga contemplation. The Jungian "self", which is central to depth psychology and gives it a religious reality, has an obvious correspondence to the Atman of Hindu and Buddhist spiritual culture. But the intellectual background and practice of Jungian and Eastern religious psychology are entirely disparate.

*Identification of the Unconscious with the
Transcendent Consciousness*

Both Jungian as well as Eastern religious psychology envisage the unconscious as the matrix of all human values and potentialities, the lowest as well as the highest. Both identify the unconscious not merely with the elemental instinctual drives

² See his chapter on "A New Buddha and New Tao" in *Living Faiths* (Ed. Zaehner); also *Mysticism Sacred and Profane*, pp. 109—114.

³ *Answer to Job* pp. 177-8.

—the evil spirits, Maras and Asuras, i.e. devils and monsters, but also with the primordial forces of goodness and wholeness—the angelic spirits that intervene in the self's struggle for balance, wholeness and harmony. Indian psychology defines these latencies of the unconscious as *vasanas* or germinal drives, that persistently seek actualisation or embody themselves into states of awareness. It is their precipitation into consciousness that is the most serious hindrance to higher consciousness and value-experience and to fuller spiritual achievement. This notion is in line with modern psycho-analytic-thought. Indian Yoga scheme, however, disciplines, transforms and directs the unconscious by human volition for spiritual release, freedom and immortality. The entire technique of Yoga and practice of ego-detachment, renunciation and asceticism are intended to bring the basic instinctual drives to awareness, and then to master them. The Indian way of discipline and subjugation of the unconscious is to make the basic instincts and desires visible as "images", "forms" and "apparitions", and then bring them under the control of the conscious will through systematised contemplation.

*The Mystery and Transcendence of the
Unconscious in Yoga Contemplation*

Jung completely misses the significant role of Yoga contemplation in clarifying, manipulating and mastering the unconscious. It is the unconscious that is the cradle of the birth of both God and devil, angels and monsters. Jung's system finds no place for the visualisation and internalisation of iconography and mystical symbolism through elevated meditation while maintaining perfect lucidity and self-control. In and through figurative sublimations, metamorphoses and identifications, the Indian man brings out to the conscious level of integration his repressed wishes and phantasies, composes his emotions, and gradually rises to pure, eternal cosmic consciousness identified with the Absolute. The manifold images of Sakti or the Mother-Goddess of his contemplation and worship are the sublimated figurations of the unconscious that are economical to his maturing mind in that the early psychic conflicts and frustrations are minimized. The Sakti-images symbolise love, goodness, beauty

and wholeness, and utilize, elaborate and refine the social impulses and the unconscious urges of life and tenderness found ambivalent with hate and destruction. Sakti is contemplated as the ambivalent trends of both Life and Death, Love and Destruction and ultimately as Pure Consciousness, Freedom, Bliss and Unity. The process of the human mind freely assimilating and integrating the unconscious, the conscious and the superconscious through taking "possession" of appropriate images, symbols, diagrams and metaphors, and directing them for achieving its completeness and freedom is one of India's major metapsychological discoveries.⁴ The unconscious is the cosmic or transcendent consciousness, as Jung postulates. But its integration together with the transformation of its implied contents for spiritual freedom, wholeness and transcendence has to be reached by procedures of meditation at different dimensions far different from what Jung envisages.

In the West religious contemplation disfavours individual experimentation, and there is consequently profound distrust of depth psychology with its stress of the significance of unconscious processes for the integration of the personality. India has always recognised the unconscious as the bubbling spring from which the religious experience issues forth, but at the same time prescribes formulae, symbols, apparitions and diagrams of meditation that are aids to the metamorphosis of the unconscious into gods and angels for the achievement of cosmic wholeness and freedom. In order that samadhi can abolish the fluctuations of the mind (*citta-vrittis*) it is necessary that the unconscious (*vasanas*) should first be arrested, sublimated or transfigured. Yoga psychology and technique achieve this.

Transcendent Experience, the Source of Metaphysical Insights

Jung underrates samadhi by identifying it with "a devouring of the ego-consciousness by the unconscious". Samadhi is a cosmic or transcendent consciousness reached, however, without attenuation of awareness, meaning and value. As experienced in Eastern meditation, it is a universal, timeless, non-relative, non-dual, quiescent existence in Being, the Real or Absolute. Intel-

⁴ For a full discussion see my *Symbolic Life of Man*, pp. 247-8.

lectual selection and discrimination are here fostered to be later on surmounted, along with the fluctuations of impulses and emotions and the finitudes of individuated feelings and values. There is transcendent consciousness here without the alienation of the reflective self. This is a paradox difficult to grasp for a modern and "scientific" religious analyst but is, however, the core of samadhi.

- Jung has no patience with metaphysics which leaves him cold. William James, describing his own experiences after taking nitrous oxide, could not help ascribing some metaphysical significance to a kind of insight towards which they all converged.⁵ Authentic and mature mystical experience excludes both trance and tension, swoon and strain. It fosters a space-and-time transcending experience, quiescent and all-pervasive. This becomes the basis of intuitive metaphysical insight into wholeness, freedom and harmony identified with the metaphysical Absolute. The essence of the religious experience of mankind is that the mystic's insight and ecstasy establish metaphysical conclusions of universal validity. The spiritual truths in all religions of the world acquire both certitude and warmth, universality and intimacy from the minds and hearts of mystics, whence they recurrently renew the men, societies and values of their country, age or religion.

God not Confined to the Psychological Dimension

Only a philosophical-mystical religion, such as Hinduism, Taoism and Buddhism, and the mystical sects and schools of Christianity and Islam can satisfy both reason and imagination, intellect and intuition, and become something much more than psychological health, which is of overwhelming importance for Jung. For the essence of philosophical religion is to build up metaphysical truths on the basis of a universal dialectic or polarity of antinomic principles, categories or thought constructs. The true dialectic of mind, such as that of Hindu and Buddhist metaphysics, gradually widens and deepens the intellect through greater inclusiveness of ideas and of truth and value, and finally culminates in an intuitive or non-dual knowledge of the Real or Absolute. The East regards the serious

⁵ *The Varieties of Religious Experience*, p. 188.

and systematic cultivation of dialectic essential for the intuition of the Real always defined as transcendent to thought. Jungian "depth psychology" is mere psychotherapeutic technique and fragmentary at that, and cannot direct man towards the transcendent reality which is prior to personal experience, a reality which comprehends nature, life and mind that is wrongly predicated of the Jungian unconscious.

God in fact is not man's hereditary psychological disposition, as in Jungian psychology, but is his immortal, unconditioned and transcendent Self that is immanent in existence. Jungian religion is but another name of the phenomenon of integration of personality, hardly distinguishable from the unconscious, and may be temporary and fluctuating, and brought about artificially even by drug intake. It is confined to the psychological dimension, and is rooted in subjectivism and relativism in respect of spiritual truth, derived from the basic biologism of the psychoanalytic school, which all classical religions abhor. It does not rise to the metaphysical realm in which true religion and mysticism dwell. Only the metaphysical reality of God, apprehended by philosophical and mystical religion, can integrate conscious and unconscious, transcendence and immanence, Being and Becoming. A symbolic and esoteric psychological religion can, accordingly, never take the place of a philosophical or metaphysical religion that alone can renovate ancient doctrines, truths and values of different religions and unite mankind spiritually.

Mystical Self-transcendence in Different Religions

Man reaches the utmost universality and impersonality of his truths and values in his mystical experiences. Mystics are as cosmopolitan as men of science. The impersonal and transcendental concords and symmetries that they reveal release all religions from their localisms and narrative-historical accidents. Thus at the summit of mystical self-transcendence all religions meet. It is, however, the essence of the religious passion to spill over and communicate. The preaching of the Gospel, whether of prophets, mystics or saints, must relate itself to the social context, the historical development and the religious tradition. Accordingly the creed, ritual and observance that are all remote from the essence of religion divide religions and men. The classi-

cal religions should now reconceive and restate their essences, and nourish the daring metaphysical pursuit of truth, beauty and goodness as ingredients of the nature of deity, untrammelled by creed, dogma and tradition. The mystics' experience of the majesty of the abstract, impersonal and ineffable element in Being is encountered in all religions, though Hinduism, Taoism and Buddhism are stirred much more by this than Confucianism, Christianity and Islam. Twentieth century religion should muster everywhere metaphysical boldness and mystical aloneness so that in every religion the mystical, metaphysical or unifying rather than the historical, doctrinal or separative aspects loom larger. With the true mystic, whatever be the religion, the historical, the local and particular fade away, and we are at home in what is eternal and universal.

In the mystical plane what are metaphysical notions and categories become actual forms and levels of consciousness and being. The final apprehension, reached not without some hesitation, is the apprehension of Silence. Every classical religion identifies this with the Absolute. In the most elevated samadhi which is called nirvikalpa in India verbal, formulae and meanings lose themselves in the ineffable. Among the classical religions none have developed such a discipline of contemplation, both theistic and non-theistic, as Hinduism, Buddhism and Jainism. In fact exercises of contemplation for the attainment of higher states of consciousness were of great influence at the foundation of both Buddhism and Jainism. There is also a vast literature in India that is unique in the world relating to the higher states and levels of consciousness stemming from Patanjali's *Yoga-daršana* (2nd century A.D.) and Buddhaghosa's *Visuddhi-marga* (5th century A.D.). It is remarkable how Hinduism, Buddhism, Christianity and even Islam have developed parallel doctrines of the Trinity embodying a three-fold conception of the deity. The mystic's or the metaphysician's Absolute God, the personal God and the immanent God are regarded as triple accents of Being in Hinduism and Buddhism and as stages or phases of the soul's progress in Islam and Christianity. According to Suzuki "If we draw a parallel between the Buddhist and the Christian Trinity, the body of transformation (Nirmanakaya) may be considered to correspond to Christ in the flesh,

the Body of Bliss (Sambhoga-kaya) either to Christ in glory or to the Holy Ghost, and Dharma-kaya to the Godhead."

It is obvious that the aspirations of the mystic and the needs of the common man converge in religious doctrines and beliefs as well as in religious rituals and practices. The similarity of the classical religions' concept of the First Person of the Trinity, devoid of all attributes and relations, for instance, amply testifies the unity of mystical experience.

There is also a remarkable correspondence between the birth—legends of Krishna and Christ that embody the profound mystery of illumination of the human consciousness in which the Divine manifests Himself. At midnight, symbolising the darkness of ignorance and passion of the human soul, Krishna enters into the womb of Devaki, His human mother incarcerated in the prison of Kansa. Devaki literally means the Divine consciousness, and as such she is the true mother of the Krishna child. In Christianity the Annunciation is a similar experience of the human spirit, "the holy thing begotten within". The classical religions, especially Hinduism, Buddhism and Christianity, interpret events in history metaphysically, investing them with ultimate meaning and mystery. Historical realities and fulfilments of the human self. In many ways Buddhist, trate; and many facts, sequences, dramatic situations, dialogues and actions are correlated leading to the realm of spiritual adventures and triumphs beyond rational comprehension.⁶ *The Lotus of the True Law*, the *Bible*, the *Vishnu Purana* and the *Bhagavata*, all impregnate the facts of history with profound spiritual meanings and values so that the richness and variety of the dramas in the sacred lives of the Buddha, Christ and Krishna reflect the struggles, temptations, faiths and fulfilments of the human soul. In many ways Buddhist, Christian and Vaishnava art and myth are closer to the spiritual truth than their respective theologies, and symbolise the true nature and experiences of the Buddha, Christ and Krishna in both their historical dimensions and their revelatory depths.

The Similarity of Transcendent Attitudes, Images and Symbols
The Absolute of mystical faith and vision in all religions

⁶ Compare Neibuhr, *The Self and the Dramas of History*, p. 257.

demands to be set in the total context of life, producing the familiar alternation and rhythm of human experience—the oscillation between ascetic discipline or world-flight and world-involvement. The piety, myth and art of classical religions have developed similar concepts, images and symbols of withdrawal from the world in worship and later sanctification of senses and experience. The comparative study of rituals and observances shows similar basic emotional needs and stages of emotional understanding of man in dialogue with God as the Absolute, as the personal deity and as immanent in the world process. Rites and symbols of worship of the same God show, indeed, a surprising fundamental unity the world over that reduces the moral isolation between man and man and between the primitive man and the modern man. All classical religions not merely possess a common stock of symbols of the majesty and aloneness of man in his solitary conversation with the absolute object, but also symbols embodying the bliss of man's transcendence and communion with the Absolute. The universal, all-too-human attitudes and sentiments of resignation, obedience, companionship, parental devotion and man-woman love constitute the emotional basis of religious imagery and symbolism common to all classical religions. The Eternal Father in Heaven, the Eternal Friend, the Divine Mother, the Madonna, the Virgin, the Eternal Child and the Eternal Beloved are met with in all religions—cherished holy symbols of the ultimate values of goodness, love and beauty rooted in the Divine nature. Across wide differences of religious concepts and images there will be found, indeed, many common symbols, imageries and meanings, woven out of man's deep and delicate affections that blossom forth into spiritual love. The schools of Hindu Bhakti, Persian Sufi, Chinese and Japanese Tientai and Avatamsaka and Christian mysticism show strikingly similar symbols and attitudes of approach to God, grounded in concrete and ardent human relationships, values and experiences, in which the human and the divine emotional patterns easily slip into each other.

An appreciation of the unity of symbols and emotional attitudes that the classical religions contribute to the sum total of man's religiousness and of the uniqueness of the mystics'

experiences—experiences in all lands that overstep the barriers of their race, environment and traditions—has significance for man's worship irrespective of creed, code and ritual. May not the modern man with deeper insight and more practical inclusiveness mutually deepen, broaden and enrich his spiritual values by reconceiving and assimilating the images and symbols of Hinduism, Buddhism, Christianity and Islam, and seek synoptically the entire gamut of mystical experiences, enshrined in the lives and devotions of Yajnavalkya and Plotinus, Buddha and Christ, Sankara and Eckhart, Sri Chaitanya and St. Francis, Chandidas and Al-Ghazzali? This is the only way of evolving a richer and more complete spiritual personality structure, a more comprehensive way of living, and ushering in the universal community and the balanced man of the future. Modern mankind's search for unity and solidarity and the quest for the unity of faiths are identical. It is, however, the emotional unity of religions which is basic.

The fundamental unity of mystical emotions and attitudes embodies itself in a similarity of religious symbols, imageries and metaphors in the classical religions. Amidst the infinite variety of forms of spiritual expression, deploying the inexhaustible resources of art, myth and poetry, we can yet trace an underlying unity. As a matter of fact religious art everywhere serves to illuminate in much the same manner the dim, ineffable mysteries of the human soul. The aesthetic standard, therefore, has undoubted claims to be an organon of the metaphysical reality. The appreciation of common symbols of love, beauty, reverence and transcendence of the classical religions will bring about increasing cooperation of races and peoples through bringing individuals everywhere to what is common in man's limitation and perfection, creatureliness and destiny.

The Challenge of Modern Physics to Religion

There is a further need of unity of religions arising from the deepening insecurity of modern man in the boundless, meaningless, purpose-less universe of modern science. This is a common challenge which all religions have to encounter and answer. The total picture of the universe that modern science is revealing transcends powers of human understanding. The universe

today is not only far vaster than it was thought to be, but within the universe there are now found worlds, vastly smaller than were imagined to exist previously. Both the notions of greatness and smallness are now revolutionised, and modern thought has introduced the concept of "transfinite". The very complexity of physical phenomena has increased so stupendously that Teilhard de Chardin has coined a new term—"The Third infinite". No longer can modern physics say that the universe is like this or like that or that it exhibits a succession of states linked by the unalterable principle of the cause and effect. On the contrary, the universe of the twentieth century physicist is an incomprehensible and incalculable mystery. It is only the classic religions' sense of reverence and cosmism rooted in self-transcendence that can keep up man's morale amidst the irrationality and wildness of the infinitely expansive mass and energy-wastes of space-time. Without self-reverence and self-transcendence the impersonal, mechanical, dumb universe will, no doubt, devour man. Finding the universe entirely beyond the reach of his experience and meaning, man, the value-creating and value-striving being as he is, may, indeed, lose the zest of living; the bankruptcy of human knowledge and values may hasten his doom. P.W. Bridgman makes the following observations regarding the alien, meaningless and unsympathetic overall picture of the universe that physics from Einstein to our own time gives: "We are now approaching a bound beyond which we are forever stopped from pushing our inquiries, not by the construction of the world, but by the construction of ourselves. The world fades out and eludes us because it becomes meaningless. We cannot even express this in the way we would like. We cannot say that there exists a world beyond any knowledge possible to us because of the nature of knowledge. The very concept of existence becomes meaningless. We are confronted with something truly ineffable."⁷

The revolution brought about by the twentieth century physicists in our understanding of the world of experience is underlined by the conception that is becoming current, viz., a theory

⁷ P. W. Bridgman, "Philosophical Implications of Physics," in *American Academy of Arts and Sciences Bulletin*, Vol. III, No. 5 1950.

of physics is a "policy" rather than a "creed", intended to guide further experiments and observations. According to Pascual Jordan physical research aims not to disclose a 'real existence' of things from 'behind' the appearance world, but rather to develop thought systems for the control of the appearance world. He observes, "It is remarkable that modern natural research gives rise to knowledge and ideas which drive our feelings in such different directions from those of natural research from the times of Lamettrie to Haeckel. It is doubtless very justifiable for the author of a modern book on the mathematical theories of relativity and cosmology to pronounce at the conclusion that our scientific research on the future and past of the universe need not be influenced by human desires and hopes or by theological theories of creation. It is also characteristic that the state of development of our science suddenly makes such warnings necessary again. But when we pay just recognition to this warning, when we don't allow any motivation for our scientific research other than the inexorable striving after the knowledge of truth, who would hinder us afterwards from once dreaming about the results achieved? And certainly this picture of the universe as exploding fireworks which went off ten billion years ago invites us to consider the remarkable question of Miguel de Unamuno, whether the whole world—and we with it—be not possibly only a dream of God; whether prayer and ritual perhaps be nothing but attempts to make Him more drowsy, so that He does not awaken and stop our dreaming."⁸

The Incalculable Universe and the Ineffable Being

As early as 1879, long before the beginning of astro-physics, Fechner spoke of the "night view" of nature embodied in the picture of the purposeless, meaningless, qualityless universe, which, according to him, was the foundation stone of the contemporary world view. Whitehead has aptly defined and denounced this picture derived from modern theoretical physics as a "bifurcation of nature". Such bifurcation is of course an unnatural feature of the thought-pattern of the West where empirical science in its exaggerated zeal has forgotten the

⁸ Pascual Jordan, *Physics of the Twentieth Century*.

frame of reference of its own search for truth and made certain dogmatic and fallacious metaphysical assumptions, viz. that the mathematical calculus and equations alone yield the clue to reality; that human nature is derived from the laws of physical nature; and that the final cause of the totality excludes human ends and values. The bleak and awful emptiness of nature's limitless fabric is at the roots of the despair, anxiety, and tragic sense of life today in the West. Man's cosmos is like himself—a living and loving personal cosmos. He binds himself with cosmos as with fellow-man with his meanings, values and experiences. The final cause of the personal cosmos is his own participation in truth, love and goodness that he identifies with the core and substance of his own self and cosmos. Such an understanding of the cosmos as essentially human is far different from, but is complementary to that of modern philosophy of science whose language system is essentially different from that of religion and metaphysics, speaking in terms not of objective and measurable though elusive causes and effects, nor of shadows in an appearance world, but of human meanings, values and responsibilities.

Jeans and Eddington tried to relate the philosophy of science to the demands of the human consciousness. Jeans observed that "the universe consists of pure thought in the mind of God". Eddington reiterated that "the stuff of the world is mind stuff". But the picture of the cosmos that has now been unfolded bears no relation to the order, symmetry and worth of man's mind. Besides, due to its finitude, involvement in the cosmos and bondage to all contingencies and references, the mind is prevented from a "real" apprehension of the universe. The universe is simply beyond man's understanding. It completely over-reaches his intellect. Oriental transcendence can alone rescue his mind from the crippling effects of the modern scientific view of the universe as an irrelevant, incalculable and unthinkable mass of appearances in space and time, and save the knowledge of his actualising and transcending self from the laws governing the motion of electrons and protons in the atom and the star or the ceaseless flux of evolutionary processes in the universe.

Twentieth century astro-physics gives ideas of cosmology

that indeed make many of the intuitions and revelations of both classical religions and nineteenth century metaphysics look childish and ridiculous. The modern man's conception of the universe is entirely dissociated from all-too-human desires and strivings, even from human reference points. Among the classical religions the stubborn refusal to define God: *Neti, Neti*, i.e. Not this, Not that, of the Vedanta, the Taoist rejection of all names and definitions of the Supreme, based on the paradox of simultaneous antinomies and identities, and the Buddhist answer to the interrogation about the boundless Being that encompasses all existence by complete Silence are alone compatible with the modern uncomprehended physical infinitudes and transcendences. Hindu, Tao and Buddhist attitudes stress a state of mystical consciousness in which there is neither concept, nor emotion, nor will, nor self-reference. What twentieth century man urgently requires, and what twentieth century cosmographical metaphysics seriously lacks is a cure for "the illusion of vastness",⁹ as W. E. Hocking puts it. The classical Vedanta mystical thought and practice can provide this cure. Hocking observes that it is one of the conceptions of space dealt with in the new, non-Euclidean geometry that a "straight" line indefinitely prolonged will rejoin itself at an assumed origin, constituting a vast circle. "Let this be a symbol of the fortunes of the determined out-bound interest of physical astronomy, so drained away from all self-consciousness that the physicist habitually omits from his world-picture his own existence as a being of emotion and purpose. Just the sharpest physical analysis of today, just that utmost reach of penetration of the physical object, has brought the scientific thinker around to himself, first as an experiencer of sense-data, and then as a persistent duty-bound interpreter of these data, to set up a thought-world which shall be a public, a social world, a world for Other Mind. Without this element of duty, sense-experience would never become 'science'. Here, then, science—consciously or not—responds to cosmic demand."¹⁰

The Identity of Sense-datum and Self-transcendence

For the Vedantist, mystical contemplation and science can

⁹ W. E. Hocking, *Science and the Idea of God*, p. 111.

¹⁰ *Ibid.*, p. 114.

PHILOSOPHY OF PERSONALITY

apprehend the universe as an edifice of truth to which immediate perception, thinking and feeling can simultaneously respond, and cure "the illusion of vastness" completely. He does not attach any human attributes or experiences to the concept "God". Like the incalculable universe of modern physics, his Being is unconditioned, transcendent and ineffable. And yet Being is his sense-datum, the immediate experience of I am, I know, I feel. Being is becoming. The irreducible cosmic I-am (Asmi) establishes the meaning and worth of the ostensibly indifferent immensities of the universe. Let the Vedantic text, the Bodhasara, speak. The Guru asks his pupil: "Have you reached the consciousness of identity of self and cosmos (Brahman) that lies embedded in sub-consciousness but is not felt due to the differentiation of the categories of knower, knowledge and object of knowledge? Now, having withdrawn the senses from the external world, have you experienced the Self intuitionally as the focus of I am, I know, and I feel. Just as a person sees his invisible face by bringing a mirror before it, so have you apprehended your own invisible Self, the Eternal Witness, in the mirror of sense-datum identified through constant practice of contemplation with the One, the Beyond?" Here is the end of the dialogue between man and the cosmos. In the directness and immediacy of mystical consciousness the sense-datum of self becomes identical with self-transcendence. The universal and incessant presentation of the cosmic process that is infinitely expansive, and that over-reaches and overwhelms human intellect becomes the transcending activity of the Self. Accordingly, man, instead of being lost in the meaningless, purposeless and alien universe, can swallow and digest it, making it personal, meaningful and purposeful. The Indian philosopher Sankara sings in his hymn to the Guru:

I bow to Sri Dakshinamurti in the form of my Guru:

I bow to Him by whose grace the whole of the universe
Is found to exist entirely in the mind, like a city's image
mirrored in a glass,

Though, like a dream through maya's power it appears
outside;

And by whose grace, again, on the dawn of knowledge, It is perceived as the everlasting and non-dual Self.¹¹

The world's most unique religious experience^{*} in which the sense-datum of the self is identified in contemplation with the transcendent Reality is embodied in the Zen Buddhist tradition. Its characteristics are thus defined: "No dependence upon words and letters; a special transmission outside the classified teachings; direct pointing to the Mind of man; and seeing into one's own Nature." Zen mysticism discards words, formulae and concepts and is essentially rooted in immediate apprehension. The mind of the empirical self is considered the same as the Buddha-mind, and as one experiences this, he comes in direct touch with Nature, i.e. Reality (svabhava). The Zen teacher delivers this sermon, "Upon this mass of red-coloured flesh there abideth an untitled true Man. He constantly cometh out and in from your sense-gates".¹² The supreme realisation is transmitted from teacher to monk through strange paradoxes and queer actions that are all intended to teach man not to "negate" himself, but to constantly live and move in the Great Affirmation or the original and essential fusion of nature, mind and the Buddha. The supreme goal here is the achievement of Self or Mind (called Chittamatra in Asian Buddhism and Chit in Hinduism), where there is no consciousness of anything in particular, and yet there is no loss of consciousness. "Where there is nothing, there is All". "A white cloud is free to float about anywhere it lists—ininitely vast in the sky." Zen feeling that "the flower is red and the willow is green" is the outcome of what in Japan is called Satori, i.e., the identification of sense perception with transcendental experience, of the primary feeling from sense objects with wisdom. In Hindu thought this is the same as the experience of the phenomenal self or mind (*manas*) as identical with Brahman.

The mystical Baul sect of rural Bengal even today follows exactly the same "easy" path, not relying on scripture or on conceptualisation, nor again, on logical reasoning, but delving deep into the knowing and feeling self, and directly seizing upon the mind itself as Reality that it calls the true Person of

¹¹ Translated by Swami Nikhilananda.

¹² D. T. Suzuki, *Studies in Zen*, p. 28.

the Mind¹ (Maner Manush). Leaping over the analytical processes of thought and dialectics of all kinds, self here directly intuits Reality, through ordinary perception, thought and feeling. Anything external like the conformity to scripture, tradition or ritual, meditation on any formula and even intellectual and moral endeavour of any kind become hindrances. In India this type of mystical meditation is not uncommon and is traditionally called 'Sahaja Samadhi'.

A most magnificent delineation of such mystical experience, characterised by easy unconventionality and complete freedom, is that of the mediaeval Indian saint Dadu, "Bereft of duality is Sahaja, then joy and sorrow become one; Sahaja neither dies nor lives, it is the state of complete Nirvana. Hold your mind in the Sahaja vacuity amidst all duality, and by attaining the final state of arrest drink nectar; and then there is no fear of Kala (Time or Death)". "And so", the mystic-poet sings, "the eye is feasted with colour, the ear with music, the palate with flowers wonderously provided. And we find that the body longs for the spirit; the spirit for the body; the flower for the scent, the scent for the flower; the words for truth, the truth for words; the form for ideal, the ideal for form; and all this mutual worship is but the worship of the ineffable underlying Reality by whose presence everyone of them is glorified. And Dadu struggles not, but simply keeps his heart open to this shower to love and thus rejoices in perpetual spring time."¹³

The Modes or Levels of Being

Dealing with metaphysics in relation to valuations Cornelius Kruse pertinently asks: "If it is granted that our valuations may be validated and that some of them may have objective referents in reality, will the customary distinction between intrinsic and instrumental values not lead—I tremble to assert it—to a belief in various levels or a hierarchy of reality? Now, hierarchies of reality are from certain standpoints a scandal in philosophy. At best, they are philosophically difficult to account for as Platonism, Neo-Platonism and Spinozism, to mention but a few outstanding examples in Western philosophy,

¹³ Translation by Rabindranath Tagore.

illustrate, and yet these types of Western philosophy proclaiming a differentiation of modes or levels of being persist."¹⁴

Indian philosophy also does not hesitate to differentiate between accents or levels of Being. The best exposition in this connection is that of the *Srimad-bhagavata*—the fountainhead of Vaisnava mysticism—that represents a rather late development (about 1000 A.D.) of Indian thought. Here a triple order or hierarchy of complementary categories or accents of Being^{*} is posited:

- (1) the transcendent but indwelling Absolute;
- (2) the creative impulsion, freedom and power (Bhagavan or God); and
- (3) the wisdom, goodness and compassion irradiated in finite man through the Divine incarnation (Avatara or God-in-human form).

The Deity is all the three categories harmoniously blended. As Becoming He incarnates himself in all finite beings, and, unaffected by the world of change (*samsara*), leads them to universal salvation (*sarva-mukti*) when his Divine integrity or infinity is revealed. Through voluntary acceptance of human limitations and suffering He brings man, a fragment of Himself, nearer to His gracious purpose. In India the impersonal mysticism of the *Advaita Vedanta*, the *Mahayana* and the *Bhagavata* equally stresses the ideal of universal salvation (*sarva-mukti*) as the goal of the cosmic process. As mysticism reaches out to God's universal manifestation (*sarva-rupa*) and universal incarnation (*sarva-avatara*) and takes over the historical and the finite into the Absolute and the Infinite it merges in universal compassion (*sarva-daya*) and universal salvation (*sarva-mukti*).

In a pregnant passage the *Bhagavata* expounds the profound mystery of the "Universal *Lilavatara*"—the sportive manifestation of God-in-human form. "God is the Master Actor who plays different roles in different guises on the stage of the universe. He hides himself in finite creatures in His inscrutable histrionic art. The creator's play (*lila*) which is represented

¹⁴ "Western Theories of Value" in Moore (Ed.), *Essays in East-West Philosophy*, p. 395.

in the manifestation of manifold names and forms in the cosmos, the sceptic by mere cleverness of his intellect cannot unravel, just as the dominating savours and flavours (rasas) underlying the dialogues and acting in a drama cannot be comprehended by the naive."

A clearer understanding of selfhood in relation to the other self and to the cosmos, such as we are now obtaining in contemporary philosophy from the hands of W. E. Hocking, Brightman, John Macmurray and Martin Buber, among others, will resolve the difficulty of such religions as Judaism, Christianity and Islam in the acceptance of the doctrine of universal incarnation, developed so cogently by Mahayana Buddhism and Vaisnavism.¹⁵ The philosophical objection to incarnation is that the absolute Being is infinite, ineffable and eternal, and cannot become ponderable and recognizable, nor limit himself to human form and career in space and time. Several modern philosophers, however, now stress that the finite self shares in the essence of the absolute Being or the One-and-Real, but the degree of sharing is a function of the self's autonomy. Man has the freedom of responding blindly or deliberately, partially or completely, to man-and-cosmos at the levels of the biological and the social self or at that of the transcendent, reflective or ideal self. He can have his mortal, desolate animal existence or fulfil his true divine nature and participate in the cosmic life. Such is the reinterpretation of the profound doctrine of God's incarnation according to which the One-and-Real becomes personally present in finite men and summons them all to transcendence and divinity, the completion of His work in history. Such a mystical conception of God-in-man or the Absolute-in-the-finite, with its associated moral imperative of compassion and service of man to man as dedication to the common creative task of transformation of the kingdom of Man to the Kingdom of God—the positive and universal goal in human history—may unite the various faiths of the world together.

Man's self ranges, as we have seen, between the dimensions

¹⁵ Hocking, *The Coming World Civilization*, pp. 179-84; Macmurray, *The Structure of Religious Experience and Persons in Relation*; and Martin Buber, *I and Thou*.

and values of the biological, the social and the ideal, transcendent realm. His organic tensions, his relations with fellow-man and the rhythms of his response to cosmos weave the rich, intimate and meaningful patterns of his self-actualisation and self-transcendence. The biological self is the primitive self, civilized and refashioned by social conditioning, discipline and morality. Man's social feelings and sentiments are incidental and changeful, and have become precarious guides to his self-actualisation and transcendence. The social self is atavistic in the crowd and mass, and inflexible, narrow and deadening in all closed groups and communities. Unless the self is evaluative, striving and productive at the higher ideal and transcendent level, and rises above the clamours of the multitude and the tyrannies of the prevalent social and moral order, it cannot grow to its full dignity, creativity and freedom. Deeper and more vital than the self's adjustments to internal tensions and drives and to fellow-individuals is the continual impact on it of the cosmos. The Transcendent, Cosmic Other or Thou, (Tat), inalienably present in a self (Tvam), is much truer to the nature, values and possibilities of man. On the one hand, the uncomprehended cosmos obtains its real meaning and purpose from the Universal, Transcendent Other or Thou. On the other hand, the Universal Other or Thou constantly impinges upon and remakes the self and its values. God is the Transcendent, Universal, Thou-art. He is the heart of man's transactions with man-and-cosmos, the focus of his self-awareness, feeling and experience. As the mighty hub and throb of human existence, value and experience, He reshapes, like malleable clay in His hands, the ephemeral, biological and social selves and their specific fugitive needs and goals and draw them together into the ultimate unity of His value and experience. The unreality and contingency of the biological and social selves and values vanish as the true-and-real Self participates in the universality of his cosmos, of its essence, standards and values.

The human cosmos is the secret-hiding, mysterious scene of each and every man's fulfilment of his potential divinity as he becomes God's partner in samsara and its historical process—the transformation of human into a divine community. The Absolute is, then, literally at work in the historical process

through finite man. Says Rajjab: "God-man, Nara-narayana, or the Absolute-that-is-the finite, is thy definition. It is not a delusion but truth. In thee the Infinite seeks finite, the perfect Knowledge seeks Love, and when the form and formless (the individual and the Universal) are united, Love is fulfilled in devotion." In his creatureliness man is nevertheless a co-creator with God. He does not flee alone to the Alone, but shares the cosmic awareness and purpose of the One with "the strange democracy, the million masks of God" through his love, compassion, suffering. All limited human sentiments and values are touched with the light of immortality and infinitude. Man rises to something 'beyond all compassion', as Nietzsche exhorts:

Love is my golden touch—it turns
 desires into service;
 Earth to become Heaven, man to
 become God;
 For the sake of this love Heaven
 longs to become earth and
 God to become man.

Again,

All eyes that look on me are
 my sole eyes;
 The one heart that beats within
 all breasts is mine;
 The world's happiness flows through me
 like wine,
 Its million sorrows are my agonies.

All his values and aspirations of love, goodness and compassion are nourished in the lap of the Absolute or the cosmic Thou-art, and define objectively the true teleological structure of the world process, including man and society. Thus does impersonal mysticism, dissolving God as Being into God as Process, and sensitive to the ethical instinct of mankind, supply the inspiration for the sense of the universal validity and imperativeness of the Just, the Good and the Beautiful.

The "blood, sweat and tears" of man in the work-a-day

world are involved in the suffering of God, human imperfection in the Divine self-limitation. The infinite goodness and grace of the Divine life shine in the tribulations, aspirations and sacrifices of man. God dwells in the heart of every finite creature, and leads mankind steadily and steadfastly to universal freedom and perfection. God the infinite and the perfect has much to give finite and imperfect man, his beloved. Finite and imperfect man, who lives through time and has experiences of the flesh, coloured by the senses, desires and emotions, also can offer God, who neither begets nor is begotten of the flesh, something which He does not possess. Man though finite and imperfect has an indefeasible divine nature. The timeless, infinite sweep of mankind-and-cosmos is focussed in his self-awareness, self-feeling and self-transcendence. But he can realise his divine nature only through love for God and fellow-man. He can grasp the infinite and the eternal only by his self-transcendence and universal, redemptive love so that in human fellowship the imperative of cosmic Thou-art may be fulfilled. Such is the ethical and spiritual meaning of the human personality as it shares in Being and in the universality of Becoming. Man touches complete freedom, immortality and perfection as he transfigures in love and through suffering the divine out of the human community. The community denotes an immediate union, authentic of kind with kind. The human community becomes God's partnership in achieving the highest corporate freedom and perfection of man. Through universal incarnation God participates in all social relations, goals and values; social functions are transformed into ceremonies and sacraments. The metaphysic of the indwelling of God in all finite beings engenders an intense love, sharing and compassion of the humble, sensitive and worshipful spirit, nurtures a buoyant and equalitarian ethos and leads to the identity of the ends of society, religion and metaphysics.

The Interpenetration of the Classical Religions

Such are the ingredients of a philosophical, evolutionary religion that is true for all men, and may constitute the deepest bond of the solidarity of mankind. There is only one religion in the world concerned with man's response to the

cosmos and to his own self-actualising and self-transcending nature which holds good for all men, and which Dewey calls 'religiousness' rather than a religion. Religiousness is grounded in mystical experiments rather than in the traditional categories, myths, beliefs and symbols of the historical religions. All religious myths and symbols are true, embodying as these do certain facets of world-interpretation. These constitute in their togetherness a harmony and continuity which in the twentieth century should make all religions one Kingdom of God, and all nations one human family. The world-man of this century should not over-prize a single truth and way of life, but rather enrich his religious insights, values and experiences by experimenting with, and entering into, the precepts, doctrines and spiritual symbols of several religions in mystical contemplation.

It is possible to conceive of a religious mystic of the mould of Sri Ramakrishna who may enact in his own immediate being the living faiths and revelations of the various religions by putting them experimentally into practice. Sri Ramakrishna's career is the beacon light in the path of an eclectic mysticism, more global in its appeal and richer in its content than any particular religion and creed. Living towards the end of the nineteenth century in Bengal when the vast modern currents of Christianity and deism of the Brahma Samaj mingled with her traditional Sakta and Vaisnava mysticism, the sage of Dakshineswara reached a summit of universal mysticism, unparalleled in the world history of religion. He worshipped Siva and Durga, Kali and Krishna, Ramachandra and Sita, and was simultaneously steeped in the Absolute of the Vedanta. But the strangest paradox is that this unsophisticated and unostentatious man of God, around whom gathered the nineteenth century intellectuals of Calcutta, worshipped Christ and Mohammed. Sri Ramakrishna's religion was beatific vision, his worship the perennial realization of the immanence of the Divine in every object and relation, his whole nature the image of God in all its purity, love and beauty. Other people had spoken of one God sought by all, though along different ways. But when he affirmed that he followed the paths of the different sects and creeds and practised all religions, Hinduism,

Islam and Christianity, there were a strange passion and certitude from which there could be no escape even of a scoffer and an iconoclast. Frithjof Schuon gives the following estimate of Sri Ramakrishna: "In Ramakrishna there is something which seems to defy every category: he was like the living symbol of the inner unity of religions; he was, in fact, the first Saint deliberately wishing to penetrate 'foreign' spiritual forms, and in this consisted his exceptional and in a sense, universal mission—that something which, without making of him a prophet in the strict sense of the word, does make him akin to the prophets. In the present time of confusion, disarray and doubt he was the Saint called to 'verify' forms and 'reveal', if one can so express it, their single truth."¹⁶ The world needs a tolerant and universal religion like that of Sri Ramakrishna that may found a new social ethics for the modern welfare state on the spiritual intuition of the indwelling God in the common man, absolutely every common man, and foster infinite charity and compassion for all. Such an ethics, equalitarian, buoyant and dynamic, emerged from every parable, every imagery and every song of this God-intoxicated man, who was as powerful in his gentle persuasion as in his unfathomable silence. Mankind today suffers as much from false philosophies that are unethical as from narrow religions that are theologies. If modern science through its various branches has constructed one single theoretical world-picture and one stable symbolic system, how natural it should be for modern religion to supplement this by assimilating and universalizing the practices and experiences of different religions! The great religions of the world sorely need elasticity and cross-fertilization not merely for individual mystical spontaneity and experimentation, but also for sweeping away superstition and bigotry that spread, all-round cynicism and atheism, and continue to divide peoples and countries.

There is no doubt that man at no distant day will be able to avail himself of the values and experiences of the great historical religions in his individual life, and will be able to fuse all religious values in some measure. He will be aided by modern channels of communication and contacts with the contempla-

¹⁶ *The Language of the Self*, p. 37.

tives of the great world religions. For the true contemplative helps person to elevate his insight, not alters his creed or sect. Thus the mystical adherent of any religion in the world may adopt the Hindu Yoga psycho-physical exercises; accept the grand Vedantic conceptions of the cosmic consciousness and its unity and continuity in all levels of existence; saturate himself with super-normal, boundless love, amity, and disinterestedness like the Buddhist Theravada monks; adopt the Mahayana Buddhist vow of universal compassion, charity and service of the Bodhisattva for all beings of samsara until there is universal salvation; love the meanest flower that blossoms with the ardent love of the Japanese Zen monk identifying Nature's beauty with spiritual delight; accept the ardent and zealous social democracy of Islam; lead a consecrated life of charity, love and sacrifice on the inspiration of Jesus's crucifixion; practise complete non-assertion as Taoism in China and the Sahaja-yoga in India enjoin; and, finally, derive his poise and serenity amidst the trials and worries of the work-a-day world from the Upanisadic conception of the Pure and Universal Other Self or Atman that is everywhere, in all beings and yet beyond and transcendent. Indeed, it is in such manner that the classical religions of the world may help one another in the search for love, serenity and truth. In the dynamic, fruitful processes of interchange, fresh mutation and development may proceed and the older spiritual formulae and meditative exercises may be renovated for discovering new aspects and potentialities of spiritual life and personality.

The Emergence of Cosmic Man

Mankind today needs to foster and invigorate no human passion more through religion than compassion. Coupled with intellectual exercises that yield cosmic insights and certitudes through complete detachment, certain other-regarding emotions and sentiments are deliberately cultivated in meditation by the classical religions of the Orient that generate cosmic amity, benevolence and altruism equally through complete detachment. The great Buddha once observed that the sorrows of man are so vast and deep that the drops of his tears at a single moment, if accumulated, would surpass the volume of all the

seas and oceans of the earth. Of all religions Buddhism, especially in its humanistic Mahayana phase, both as philosophy and as meditative practice, lays the greatest emphasis on the moral law of the cosmos and on the patient, empathic and untiring cultivation and extension of altruism, pity and compassion to their infinite range and depth stimulating what Hocking calls "a creative fanaticism". The oneness and solidarity of all sentient beings, "as numerous as the sands of the Ganges", are based on cosmic, insatiable and impersonal compassion, as expressed in the celebrated passage:

Can there be bliss when all that
live must suffer?
Shalt thou be saved and hear
the whole world cry?¹⁷

According to Conze, compassion in the Mahayana shows three degrees of perfection: first, the Bodhisattva is compassionate to all sentient beings of the earth, however innumerable they are; then he realises that these do not exist and directs his compassion on the impersonal events which fill the universe; finally, the compassion operates in the vast immeasurable field of emptiness or suchness where he comes face to face with the One or Reality itself.¹⁸ Mahayana Buddhism gives even a greater stress on self-extension, self-surrender and altruism than Theravada Buddhism. The Mahayana Buddhist's life and mind are primarily focussed towards universal generosity, compassion and altruism. The Bodhisattva of the new dispensation seeks enlightenment for the sake of the salvation of all beings, and strives to reach this, first by infinite compassion for beings; which facilitates spiritual enlightenment through the habit of bringing oneself to see his ego in another being; and secondly, by mystical contemplation that gives him the supreme understanding of the unreality of self, non-self and all phenomena: the servitor, the compassion and the creature or the donor, the alms and the mendicant; and thirdly, by the immeasurable extension of the impersonal elements of self or "dharma's" in a practical sense into the unlimited emptiness or suchness—the transcendent

¹⁷ Blavatsky, *The Voice of the Silence*, p. 78.

¹⁸ *Living Faiths*, p. 304.

Reality beyond comprehension; appreciation or communion. Just as universal nirvana becomes in the Mahayana the religious goal, it is the morally responsible and spiritually insightful individual's compassion for the well-being of other-beings that ties him to the world. Though he has attained the state of a saint, he appears to be an ordinary person. Thus does he go along in the world of living beings, boundless as space, acting for the weal of beings.¹⁹ As the poet-philosopher Asanga observes: "The love of the Bodhisattva is his joyous love in giving. The Bodhisattva looks upon beings, whom he thus serves by giving, as more beneficent than himself, telling himself that they are the framework of the all-perfect and unsurpassable Illumination." The moral call of every individual for Bodhisattvahood is thus formulated in the Bodhicharyavatara:

I desire to be a protector to those
 who need protection,
 A guide to those who wander in
 the desert,
 And a ship, a landing-stage
 and a bridge,
 To those who see the shore,
 A lamp to those who need a lamp,
 A couch to those who need a couch,
 A slave to all beings who need a slave.

In the *Nirvana-sutra* we read:

"Great compassion and great pitying heart is called Buddha-nature. Compassion is Tathagata, Tathagata is Compassion."

"Without turning towards anything, always unobstructed in his wisdom, a Bodhisattva goes along, in the world of living beings, boundless as space, acting for the weal of being."²⁰ Hocking aptly observes; "If, as Buddha may have suspected, the unbending impersonality of the order of nature is the reliable imprint of an infinite care, the converse is also true. Love—always more than law—must still speak through law, the divine personality through impersonality over vast regions of its undeviating solicitude."²¹

¹⁹ *Ratnagotravibhaga*, I. p. 193.

²⁰ Conze, *Buddhist Texts*, p. 130.

²¹ *The Coming World Civilization*, p. 165.

Every Buddhist monk or nun is enjoined to cultivate a feeling of courageous, universal and boundless charity, altruism and goodwill to all creatures that breathe, suffusing and remoulding the world by the four famous, all-pervasive altruistic sentiments that unite man with Brahman and are called Brahma-vihara. We read in the Sutta Pitaka and the Digha Nikaya:

"The recluse seated on grasses and leaves abides infusing one world-quarter with a mind full of amity or goodwill (metta), then a second, then a third and then the fourth. Thus he abides infusing the whole world above, below, across on all sides, in all completeness with a mind full of amity or goodwill (metta), with a mind full of pity (karuṇa, anukampa), with a mind full of sympathy with joy (mudita), with a mind full of serenity (upekkha), wide extended, unmeasured without enmity, without malice (a-vyapajjhena)." The practice of permeating and leavening the cosmos with insatiable pan-philanthropic sentiments is the true Buddhist form of meditation.

In both Theravada and Mahayana Buddhism such inexhaustible, cosmic, other-regarding meditations have played a social constructive role of considerable significance. It is recorded that Thera Subhuti developed his insight on the basis of love-meditation and won arahantship. Teaching the Norm without distinction or limitation, he became chief among the brethren who cultivated universal amity. And because, while going round for alms, he fell, at house after house, into love-jhana taking his alms when he emerged from ecstasy, this was judged to bring great reward to the alms-givers, and he became chief among them that were held worthy of gifts. Therefore, the Buddha said: "Subhuti, bhikkhus, is the chief of my bhikkhu-disciples in universal amity, and chief among such as are held worthy of gifts."²² Similarly Thera Rivata sings:

Nay, Love I do avow, made infinite
Well-trained, by orderly progression grown.
Even as by the Buddha, it is taught
With all am I a friend, comrade to all,
And to all creatures kind and merciful;

²² Mrs. Rhys Davids, *Psalms of the Brethren*, pp. 4-5.

A heart of amity I cultivate,
And ever in goodwill is my delight.

» *The Personal Cosmos*

There is one God in the world under different names and symbols—the mystics' God. There is one religion-in-the-singular in the world—the religion of Love as basic and inescapable as the indwelling of the Divine in fellow-man, absolutely every fellow-man, from which are derived his infinite and inalienable worth and dignity. There is one religious truth—the Truth of man's oneness with mankind-and-cosmos total. There is one prayer—Compassion. There is one ritual—detached and consecrated Service to the individual man and woman, irrespective of the nature of their handicap, disease, suffering or degradation, irrespective of the colour of their skin, and imprint of their race, however strange or remote, and of the pattern of their society or culture, however different or distorted. There is one transformation of man in the evolutionary process which religion alone can bring about—the rise of cosmic Man with a universal lovingness, altruism and reverence which ideally establish the sanctified brotherhood of Human Cosmos—the end-result of human history and cosmic evolution—and transform human evolution into a divine pattern and process. New gods, new religions and new cosmic personalities emerge in Times of Troubles, as Toynbee shows. The most critical age in entire human history, which has witnessed revolutionary cosmos-interpretations, atomic technologies, and conquests of interplanetary space emerging almost overnight, will also see a new God, a new religion and a new personality or avatara arising with equally unprecedented quickness. Human evolution awaits this miracle which will change the entire face of civilization, and approximate to the emergence of a new variety of the human species creating and upholding a new and enlarged cosmos-community.

CHAPTER VIII

TRANSHUMANISM — THE OPEN SYSTEM OF PERSONALITY-IN-COMMUNION

The Evolutionary Aspects of Self-awareness

MIND, SELF-AWARENESS AND VALUES HAVE APPEARED AT A VERY recent stage in the evolution of cosmos as most unusual phenomena. The evolutionary aspects of the sudden introduction of vivid awareness of self, the other and the world have hardly been considered. *Homo sapiens* is unique in his self-objectification, self-scrutiny and self-and-other-valuation. In the awareness of the animal there exist neither the principles of identity, integrity and valuation, nor the impact of the feeling and behaviour of fellow-beings on the self-image. The latter, therefore, is far more articulate, distinct and consistent in man than in animal. Man is the only animal whose mind gives him a capacity for persistent thinking, judgment and transcendence of himself. Both his self-image and pattern of motivations and values are variable; these are constantly adjusted and re-adjusted in relation to the environment, both physical and human. This is, of course, rooted in the higher integrative psychological functions of the human cortex and the longer period of human infancy and learning with their distinctive processes of discrimination, abstraction, symbolisation and valuation. All these mental activities are linked with the evolution of both a human personality-structure and an integrated system of values and social behaviour.

Not merely does man discriminate more than the animal between his feeling, expectancy and behaviour and another's, and show greater sense of uniformity and continuity of awareness of feeling and experience, but he also integrates, scrutinises, judges and assimilates values and experiences of others in his social milieu through communication, participation and learn-

ing. Simultaneously his inner life, due to the role of central cortical functions, shows greater complexity, flexibility and freedom than the animal's. Human "drives", varying from one individual to another and often conflicting within the same individual, cannot be identified in their nature and role with the simple and well-defined instincts of lower animals. Man's capacity for concept-formation also enables him to allow a higher organisation of self-awareness and sense of freedom of choice and behaviour with correlated attitudes and values that articulate and integrate themselves into the meaning and worth of personality.

The Genesis of Personality and Values

From a continual, dynamic reciprocity between self-awareness and valuation and other-awareness and valuation are deduced and postulated both a well-defined and coordinated personality-system and pattern of beliefs, sentiments and values that govern adjustments to the environment, physical and human, in the interests of inner impulses, desires and strivings.

Such a system also involves the interiorisation of expectancies and demands of parents and their surrogates in childhood. This is the origin of conscience, which is partly inherited and partly acquired, and represents the full growth, articulation and sovereignty of the real self and values. Conscience is the internalisation of the gains of man's long evolutionary history, of both his animal past and social and cultural development. Man is the ethical animal whose norms of conduct enable him to greatly improve the possibilities of social adaptation and selection through gaining deep satisfaction in collective living, performance and aspiration. This is, of course, possible because of human communication and learning, which establish the uniformity and repetitiveness of desirable, acquired modes of behaviour that assume the character of moral demands, and also invest the moral imperatives with shared meaning and significance through the generations.

Man can express, define and communicate his images of self, self-valuation and other-valuation in words, signs and symbols. Without words, neither self-awareness nor self and other-valuation, nor again conscience, self-control, self-transcendence

and self-fulfilment can be complete. With speech and language man can fully denote, objectify and examine his own and his fellow-man's motives, values and behaviour, and adjust his relations and roles meaningfully and purposefully. Loaded with different shades of meaning and nuances of emotional content from situation to situation, words transcend ego-centricity and immediacy, and enable him to constantly alter, innovate and regulate his modes of social adaptation abstractly and symbolically in the context of past and future and of an articulated "cosmos" of fellow-beings.

Homo sapiens, the word-and-symbol-using, responsive animal, creates, seeks, fulfils and transmits values. All values are symbolic, future-oriented and directive, and transcend man's immediate biological and social needs, lifting human behaviour and evolution to a new dimension. As values are communicated, conserved and bequeathed through the generations, these shape long-range goals and an ideal self-image for the individual, and facilitate adaptive lines of behaviour and the avoidance or inhibition of contrary or irrelevant ones. With the creation and inheritance of values and nurture of self-image man proceeds to shape events and transcend his circumstances. Ceasing to wait for time and nature to function on his behalf, but striving for the fulfilment of his own values and possibilities, he becomes non-biological in his living and mode of experience. Generic values, as these emerge in, and are nourished by the mind, become the guardians of human evolution in which the emphasis shifts from opportunistic to intentional or ideal trend. Many ideal strivings and values of man are unattainable, yet these organise and regulate everyday relations and behaviour, and by so doing confer general direction on the course of human development.

The schemata, of values is the dominant and effective mechanism of psycho-social selection, getting better of that of natural selection, and cumulatively reacts both on the genetic qualities of the species and on the external social heritage. Values are interiorised by the human child as conscience, belief and faith, and guide the further growth of man who, unlike the animal, is not provided with a definite repertory of inborn, adaptive instincts and dispositions.

The recent researches of Konrad Lorenz and Tinbergen suggest that human values are simply more complex and elaborate built-in functional system than animal instincts, learned or non-learned, which are responsible for adaptive behaviour in the ladder of evolution. In the synergetic mental and social evolution of man, intelligence and impulse, egoism and altruism, reason and social sentiment, self-determination and self-transcendence are both at a premium, and reinforce each other. Man has reached a psychological and social level of organisation at which his normal offspring comes to be endowed with the impulses of self-transcendence, freedom and openness and idiomatic scaling of traits, aiding his adaptation and fulfilment of values and potentialities in novel situations. Both the emergent, value-carrying, symbolic systems of conscience and faith within his mind or self, and of social communion and transmission of learning within his external social heritage, comprise the mechanisms on which human evolution mainly rests. It is these which foster and promote the increasing adaptation and survival of the human individual, and expansion and advancement of the human community, a community that comes ever more to include mankind and cosmos as a whole.

The Open Theory of Personality Development

The structuring and evolution of the mind are such that man can symbolically transcend not only his biological goals and situations, but also his learned habits, values and culture. What is psychologically unique in him is his unlimited creativity, his infinite capacity for transcending his self, his learning and his community in order to create a more open self, more integrative and harmonious modes of adaptation and values, and a more extended community through reflective thought and expression. These processes comprise the growth of personality with its characteristic dual mechanisms, viz. the open system of symbols and values, and the open social system that both progressively enlarge their (abstract) boundaries extending to mankind and cosmos.¹ Without the personality of man we cannot think of values and their possibilities. Values in their varied, open and unpredictable patterns are created, sought

¹ *The Dynamics of Morals*, p. 110.

and fulfilled by each personality. Again, apart from society, the open personality and the open values, facets of the same movement of human experience, cannot be sustained externally, nor actualized in the real world. The social organisation registers values, and conserves, communicates and transmits these from generation to generation for cultivation and realisation by each personality.

The personality-structure is an organisation of open or emergent values in both inner life and external social relations and experience in complete and synergic blend and harmony with one another. This implies that the growth and self-expression of personality are directed by the highest values in the "natural" hierarchy, viz. the intrinsic, transcendent or ultimate values that constitute the essence of Being. Values are founded on the essential structures of Being, and embody the open tendencies and potentialities of man as man towards integrity, wholeness and transcendence. It is society which first starts the ethical animal on the evolutionary road to self-extension and transcendence. Being is real in terms of harmony, wholeness and transcendence. These latter are the ultimate categories of values, by which we mean what are harmonious and complete fulfilments of the intrinsic needs or trends of human nature, resolving all possible inner and outer contradictions and conflicts. From these categories of values are deduced certain principles of requiredness or imperativeness of social action and relations—the moral laws of nature that guide and direct the growth, maturation and progress of personality. We adopt here not the psychology of tensions, drives and equilibrium, but of positive strivings, values and intrinsic self-expression, openness and transcendence. We also hold the ontological viewpoint interpreting Being as the ultimate reality, values as inherent, integrative and transcending tendencies of essential Being which are immanent within human existence, and the polar antinomies of existence as obtaining their harmony within the totality of Being and Becoming.

Psychologically, Being and Becoming do not contradict each other, but are both intrinsically rewarding and confirming in an absolute sense. That is to say, the personality is at once what it is and what it strives to be. Harmony, wholeness and

transcendence are, in the first place, interdependent. Their separateness and discord are symptoms of mental immaturity and sickness. Secondly, these are simultaneously trends and goals, and are integrated and coordinated with one another in all persons, but more intimately and effectively in wholesome, growing and maturing persons. In the true dynamic psychology of personality, the wholeness and transcendence of self exist as values and directives and are real, even though not yet attained. Empirically, we have to ground values on the observed basic dispositions, trends or potentialities of man in the context of the *gestalt* determining these and their full and harmonious realisation. Normatively, we have to grasp values in spite of their distortion and incompleteness as harmonious and complete wholes, *gestaltens* or entities which constitute the structures of essential Being itself, and to which both a subjective and socially inducted feeling of ought or imperativeness are attached, simply because man is human and grows and matures in communion with fellowman. An authentic theory of ontological development abolishes the apparent antinomy between Being and Becoming, value and existence, transcendence and immanence. Personality has its strivings and values for itself, for the neighbour, or the Universal Other, for the society and for the whole and cosmic. Being is an open society or cosmos of persons, a dynamic relationship which enters into the essence of self-growth, maturation and transcendence.

The Enlarging Life-space of Personality

Life, Society and Personality are all open systems with an extensive two-way traffic and transactional commerce of materials and energies, meanings and values streaming in and out. The phrase 'openness' has been used recently by the psychologists Rogers and Maslow as implying interchange of awareness and experience between persons; while Anderson also uses the term 'open', socially integrative system as a quality of the responding process between persons in the environment and the individual himself with mutual interweaving and stimulation of desires, activities and experiences, and a progressive and developing wholeness, harmony and integration.² It

² Anderson (Ed.), *Creativity and Its Cultivation*, pp. 39-41, 253.

is the open "life-space" with its permeable boundaries which is the ideal, propitious environment for the maximum of personal creativity, actualisation and transcendence. Personality thrives in its harmonizing, symbiotic and affiliative trend in the open society. The reified atmosphere of the open society leads it to higher levels of unity, wholeness and affiliation in the cosmos. The maximum of personality development is represented by the deepest and most extensive continuities, affiliations and symbioses, the highest intrinsic and transcendent values, the greatest spontaneities, freedoms and creativities. Personality, an open system, always shows trend or direction, the direction of intrinsic values in relating to the largest and the most comprehensive whole conceivable, the maximum of self-realisation and self-transcendence, with socially and cosmically integrative connection and communion. It is here that the "degradation" of mental and spiritual energy and resources or transaction is at a minimum. Mental and spiritual "negative entropy" is the optimum fulfilment of the personality's innate potentialities. At the level of human personality there is more than mere exchange of matter and energy between the inner and the outer world. The human person's transactional communication and communion with the enlarging cosmos shows an ever more extensive range and scope, and ever deeper and subtler harmony and wholeness.

The Deepening Dimension of Care

One of the epoch-making contributions of Existentialism to modern thought has been its repudiation of the Anglo-American psychology of human behaviour as swayed for the most part by tension reduction and satisfaction of bio-social drives and urges. The psychological concepts of freedom, intention and priority of the future and the philosophical treatment of the emotions of dread, hope, fidelity and especially of care and conscience are of lasting value for an authentic theory of personality. Heidegger's theory of care involving three ecstasies of time, future, past and present: care as ahead of itself, as already in the world and as being with the world, is of special significance in this connection. Personality is a creature and focus of care. The deeper the personality, the deeper is its dimension of

care. Its decisive commitment for genuine, clear and basic potentialities in the future safeguards and directs personality growth and development as the mode of temporalization. Conscience, with Heidegger, is the authentic call from a distance, eliciting final and decisive endeavour for the realisation of the last potentialities that lie ahead of the personality. It summons man to swallow up the past which is feeble, finite and laden with specific guilt, and to reach by a final effort his own final transhuman potentialities. Only ontology can provide the firm and solid foundation of ethics with its insights into essential Being-in-cosmos, its boundary situations of chance, suffering and death, and its commitment for authentic, transhuman possibilities of the future open to man. Transcendence is not an imposition, but his own moral commitment in concrete life and relations for his highest potentialities.

The Meaning of Transhumanism at Different Dimensions

The open systems of Life, Personality, Values and Society can be subsumed and comprehended by another term, Transhumanism, which is far different from the naturalistic and ethical Humanism of the nineteenth century. Biologically speaking, Transhumanism is the full realisation of the genetic potentialities of, and for human nature and existence by man, both as individual and as species, which becomes profoundly significant for cosmic evolution of which he is the trustee and agent. It has its exponents in Julian Huxley and H. J. Muller among others.³ Psychologically, Transhumanism envisages mental transcendence through the emergence of the universal or cosmic man, whose passion merges into love for all men, and who consecrates himself to the infinite possibilities of himself and of the other, willing an absolute wholeness, universality and transcendence never achieved. Morally speaking, Transhumanism is the decisive choice of man for the universal and cosmic of itself, and his resolute stand and ceaseless struggle by this choice amidst the evils, injustices and imperfections of the world under the impulsion of reverence for man, for

³ Julian Huxley, *New Bottles for New Wine*, pp. 13-17. Muller, "The Guidance of Human Evolution" in Sol Tax (Ed.), *The Evolution of Man*.

life as a whole, and of reverence for reverence. Sociologically, Transhumanism builds up the most extensive human community ever known, the human cosmos, what Whitehead calls "the society of societies of societies", claiming the supreme love, reverence and care, and achieving the supreme values of beauty, unity and transcendence. Philosophically speaking, Transhumanism embodies faith in the above inaccessible and transcendent values that keep man-with-cosmos transactions ever moving onwards, and integrated into a single totality of ever more harmoniously related and enhanced possibilities.

The Transhuman Trend of Open Evolution

Such are the ingredients of adaptation and evolution at a new behavioural dimension in which the integrated, open human personality, values and cosmos continually and creatively interact or "transact" in a dynamic, delicately balanced configuration, revealing ever greater continuities, integrations and coordinations. With the growth of the open personality-structure and values and the abstract, unlimited community, the goal, mechanisms and direction of evolution are radically altered. The more we appreciate the depth of the integral connections between person, values and cosmos, the more we realise both the open, transcending nature of man as a guide of open evolution and the basic adaptive process inherent in his intuitive realisation of continuity, concord and identity with the cosmos at the spiritual or transcendent dimension of existence. "Intuition", observes Conger, "is the registry of the universe in the personality and the personality's response. The ultimate witness for intuitionism is life-experience—which is to say, personality." According to Bergson, intuition is a direct "getting into touch with the principle that is the transcendent cause of all things," that remaining fully disinterested and conscious in man's inner life carries him in its deeper intensification to "the roots of his being and thus to the very principle of life in general".⁴ The intuitive strivings and aspirations of the open human personality for attaining cosmic affiliations, harmonies and identities, i.e. the intrinsic values of unity, beauty and transcendence which art, religion and metaphysics

⁴ *The Two Sources of Morality and Religion*, p. 238.

enshrine, represent the goals, imperatives and yard-sticks of human evolution and of the unpredictable trend of human qualities, capacities and potentialities. Herein lies the basis for a transhuman view of man's unique evolutionary path and his wholeness, freedom and fulfilment.

Life and Cosmos as a Totality

Human evolution comes to be directed not by natural selection but by the conscience, faith, meanings, symbols and values of the integrating, self-transcending human self that carry it to altogether new spiritual "fields", new cosmic or transhuman extensions and dimensions. The growth, maturation and integration of personality are looked at from many angles by modern psychologists and psychoanalysts. By far the most potent and pervasive influences in balancing and harmonising the various aspects of personality are religion and faith, now neglected in the West. Personal growth and integration are achieved largely through reconciliation and fusion of the conscious and unconscious by means of aesthetic and religious symbols, meanings and values. In the art and religion of the East there is a conscious, systematic effort towards figurative sublimations of the unconscious systems through a large variety of spiritual myths, symbols, "archetypes," images and metaphors so that the conscious mind easily assimilates the unconscious, releases itself from the explosive, suggestive power of the unconscious images, and lifts itself by means of elevated meditation to transcendent states of consciousness. It is the transcendent function of the mind that remoulds and transfigures the autonomous forces in the unconscious, and ensures for the personality unity, wholeness and openness. Where religion lapses, man is beset by conflicting motivations, values and self-images, loses his poise and sanity in both inner life and in relation to fellowman and cosmos, and is paralysed by fear of dreadful possibilities. The dread of old age, disease, disorganisation and death, to which man is heir, fuses with the fear of the unconscious because of lack of personal integration and the utter loneliness and anxiety of the individual, due to the over-all corrosion of personal relations in mass society. Only metaphysical contemplation and mystical exal-

tation can remove the creeping, insidious, all-pervasive dread of which modern life is now so full. When man's contemplation is paralysed and transcendence becomes a mere chimera, his dread is bound to grow and seep and saturate the whole of experience. Man's anxiety, despondency and corrosion of will are inescapable and ineradicable, unlike his physical illness, since these are linked with the eternal and transcendent in him. The same potentialities of self-transcendence that mark his superiority to the animal are related to the hazards of his falling into a predicament of utter meaninglessness of life, melancholy and despair. Kierkegaard insists that the torment of despair is universal for man, and that it embodies his linkage to the transcendent in a negative way in that he consumes himself indefinitely in misery and sickness unto death without ignoring or evading his sense of transcendence. Transcendence can not only overcome man's finiteness and fragility, but also replace the despair of feebleness by courage and creativity. It alone can restore balance to man through complete clarity, i.e., full awareness of the total system of motivations and values, biological, social and cosmic. It harmonises the already differentiated sets of motivations into a single whole, reflecting the "transistasis" with life and cosmos as a totality. The most creative and unique is the most cosmic and transcendent personality.

Human love, instinctually rooted in self-transcendence, enlarges its boundaries as it matures, and merges into compassion and altruism. It identifies itself with love of the other as such, with love for all life, for the Universal Other. In morality, self-love and love and reverence for all men, for all of life become indivisible. Religion consists in the constant striving of the self to unite with the non-self, with all life and cosmos, and embodies the identity consciousness in every intention and striving of life, in every interpersonal relation. Love, morality and religion are all meanings and values of communion or immersion of self in the other, constituting a pattern which represents reality for the personality. These emerge from the uniqueness of individual, personal experience, and invest the self with the sense of dignity, worth and freedom.

Communion, rapport and identification are the only adaptive "transistasic" mechanisms for the enhancement, refinement and deepening of personality-within-cosmos. These embody the very essence of the person's open nature and dispositions, and define his full capacities and possibilities in his open, multi-dimensional adaptation and evolution. What remould and forecast the nature and values of the human personality—the microcosm—are the ultimate future-directed laws and directives of evolution of the macrocosm itself.

The Philosophic Notion of the Cosmos as the Person

Philosophically, the cosmos reveals itself to the contemplating person as the Infinite Person with whom he enters into a ceaseless dialogue through the entire range of his finite relations with the neighbour or other. The supreme paradox in metaphysics is the unity of the finite and the infinite, the universal and particular, the immanent and the transcendent in a single whole in experience. Wholeness or transcendence is the constitutive metaphysical principle of the open triad: Person-Values Cosmos. The cosmos as an unlimited community of persons carries the potentiality or value of a Universal Person or Mind, immanent in each person and directing him to itself as his meaning and destiny. Man finds his true humanity, his real self or Being in his never-ending, silent communion with the perfect and all-inclusive cosmos-community or cosmos-mind, in his ever-deepening and strengthening love, solicitude and compassion, extending to the unbounded, receding ranges and depths of the total cosmos revealed by mysticism, art and science. That Being of the cosmos-community or the universal Mind, that encompassing Being of transcendence alone exists—the Real, the Eternal and the Infinite giving status to the unreal, the mortal and finite. Its existence is realised nowhere except in "I am", "I know" and "I transcend" contemplative experience. With this metaphysical understanding the person becomes an ever-growing focus of many dimensions and polarities, such as those of determinism and freedom, immediacy and eternity, fragmentariness and wholeness. The person is totality and transcendence, and understands these as such in the dialectical unity of his own polarities or

opposites. Only the total and complete person having a continued experience of wholeness of self and transcendence of it, and loss of placing in finite time and space, can discover the true status of the cosmos-whole-and-real, which is another term for the Self, Absolute or God.

In modern Western thought, governed by the Cartesian derivation of human understanding of the cosmos from the solitary self's certitude, "I think, therefore I am", the self that is experienced in transcending love and reverence, metaphysical contemplation and aesthetic and mystical immersion in the cosmos is underprized. The self is here interpreted largely as a system of tension release and goal-seeking at the biological and social dimensions. Some of the deepest expressions and affirmations of man's inherent being in inner poise, joy and transcendence are accordingly missed. In fact such psychological understanding of the self does injustice to the creative, affiliative and transcending adventures of the mature, reflective self.

The Fusion of Self with Cosmos

Recently, there has been a vigorous reaction against the hard and fast distinction which Western thought assumes between the self and the rest of the cosmos. Among the philosophers of the West, Whitehead, Hocking, Marcel, Jaspers and Martin Buber, and among the psychologists, Kurt Lewin, Gardner Murphy, Fromm and Moustakas, challenge the exaggeration of the separation of the personality from the surrounding forces of matter and energy, meanings and values in the entire context of human living within the cosmos. The neurologist Hebb has recently furnished the psycho-biological basis of the blend of the mammal with the environment by interpreting experiments on sensory deprivation as demonstrations of the constant dependence of inner stability on the flow of environmental stimulation.⁵ At the higher dimension of psycho-social evolution, mind and the world freely flow into, and interpenetrate with, each other. The happenings of the world embody meanings, purposes and values understood, appreciated

⁵ Newcomb and Hartley (Eds.), *Readings in Social Psychology*, pp. 335-41.

and transmitted by the mind of each person uniting with the minds of other persons. The human individual and his enlarged environment, physical and human, coalesce in true experience.⁶ In the concept of human nature, the *relational* environment of self in communication and communion becomes an integral part.

The Uniqueness and Universality of Personality

All human needs, meanings and values embody in some form both self-determination and extension of self into the neighbour, other or cosmos. Man and his cosmos, subject and object, particular and universal, coexist. In his mental maturation the two elements of personality, self-determination and self-transcendence, individuality and universality, autonomy and homonomy, egoism and altruism, grow together. Such is the evolution of his integrated consistent behaviour, values and experience until what he experiences as the essence of his Being become, the cosmic reality. Communion, love and empathy are the keys to the development of his uniqueness as a human being, absolute and unyielding, as well as of his indefinable and unfathomable universal or cosmic quality. That in all authentic experience, the self and other, particular and universal, fuse imperceptibly is for the most part denied by Western thought. As we have already indicated, this is historically grounded on the Cartesian concept of the separateness of the human ego, standing alone in the cosmos with its certitude of I think. Apropos the contemporary Western trend of subjectivism and ego-centricity, Radhakrishnan aptly remarks: "It is not realised that the thought of the self which wants to explain everything, the will of the self which wants to subjugate everything, are themselves the expression of a deeper whole, which includes the self and its object. If the self is not widened into the universal spirit, the values themselves become merely subjective and the self itself will collapse into nothing."⁷ Without meanings and values expressing and affirming both the uniqueness and universality of his selfhood, man lapses into the animal with no worth and dignity, and no striving for

⁶ See Moustakas (Ed.), *The Self*, p. 276.

⁷ *An Idealistic View of Life*, p. 274.

growth and perfection. His vivid and constant interchange and interpenetration with the cosmos and his transmutation of cosmic events into human rhythms, dialectics, and values are in accordance with the essence of cosmic reality, with the fact that human life and affairs belong to a single comprehensive cosmic system, injecting into him the basic impulse and capacity of self-transcendence. All his myth, metaphysics, religion and art, as these reveal his inherent freedom, originality and self-transcendence, and conquest of biological and social constraints and pressures, embody his perennial efforts to interpret cosmic affiliations and symbioses. All his social interactions and relations become moral through these being conceived and ordered in the cosmic scheme of Life and Consciousness. There cannot be any authentic aspiration for purity, harmony and completion without the conscious recognition of his cosmic vocation and responsibility. Every fibre of his creative experience, every new discovery of the depths of his essential being are stamped with the impress of his osmosis and fusion with the cosmos. Man ever internalises the cosmos, and also makes the cosmos reveal his inherent nature.

The cosmos is at once personal and impersonal for him, invested with both the warmth of his tenderness and adoration, and the purity and bleakness of its aloofness from him. An intrinsic transcendence is woven into the texture of all human knowledge and appreciation of the cosmos as well as of all social values and experiences. This is organic to human existence as a whole, and embodies the meaning and value of the whole course of nature as grasped and felt by him. Self-growth and maturation involve self-transcendence, which is his real destiny, permitting the emergence of both the most unique and the most cosmic in the world process. To the extent he cannot live and function in the numinous and transcendent whole, he is stunted and immature, and is a drag on evolution.

Love, morality and mystical experience of the open, affiliative and transcendent self are new functions added to human living-within-cosmos that guide the evolution of personality-with-cosmos in their intimate fusion, interchange and interpenetration for the full expression of human nature and potentials. Contemplative intuition, aesthetic communion and

spiritual identification, emerging from the dynamic interchange or interpenetration between personality, values and cosmos, become the selective mechanisms of the further evolution of man-within-cosmos. Only as a contemplative, aesthetic and spiritual person developing his indefinable faculties of cosmic intuition and imagination can he adapt himself to mankind and to the cosmos as a whole, and survive, mature and develop. From the continual native interchange between man and cosmos or the authentic spiritual experience of man stem the true philosophy of human personality and values and the goal of evolution, cosmic and human. It is the personality's values and norms of Unity, Beauty, Openness and Transcendence that direct the course of cosmic evolution. The cosmos ever completes and perfects itself; the personality of man also ever transforms itself as it remoulds the cosmos of its infinite love, care and aspiration.

The Neurological Basis of Man's Cosmic Affiliation

The emergence of man's open personality system, his symbolic communication and learning and his intrinsic and transcendent values has not only made him the dominant species in the cosmos, but also the responsible moral and aesthetic guardian of the entire evolutionary process. The human mind's richness, subtlety, variety and range are significant for both the future evolution of the cosmos, and man and cosmos relations. But the mind's progress with new potentialities for man-with-cosmos is hardly charted. Modern studies of man's brain, however, have just revealed that the extraordinarily subtle and complicated evolution of the cortical and neurological mechanisms makes him peculiarly sensitive and resonant to rhythmic structures and trends in the visible and invisible cosmos. The exploration of cosmic radiations or emanations has also just started opening new keys to transcendental cosmology. Man's basic sense of unity, wholeness and transcendence, of beauty, harmony and identity is neurologically rooted in the responses of the central nervous system to the cosmic rhythmic process and trends now coming under the ken of super-scientific thought. These define his biological function and adaptation as macro-cosm and take charge of his evolution. The complexity of the

human cortex with its 10,000,000,000 nerve-cells,⁶ connected by an intricately inter-woven net-work of threads so that as the cell becomes active the impulse passes out from it to its neighbours or further afield to other parts of the central nervous system, unfolds the possibilities of countless possible mental rhythms, symmetries and patterns. Gerard aptly observes, "By such various mechanisms great masses of nerve-cells—the brain as a great unity—act together; and not merely do two or a billion units sum their separate contributions, but each is part of a dynamic fluctuating activity pattern of the whole. This is the orchestra which plays thoughts of truth and beauty, which creates creative imagination. What a beautiful basis for making new *gestalts* or recombinations of sensory materials."⁷ Out of unexpected re-combinations of sensory data of the cosmos beyond the mere bio-social frame of cognition the so-called psi or psychic function also arises. Adrian on the basis of electrical examination of the surface of the head, has detected electrical activity of a rhythmic kind going on almost continuously in the brain. He observes, "All manner of thoughts and images may be coming and going in the mind when the eyes are closed, but unless they arrest the attention a considerable part of the brain surface remains free to go on with its regular beat."⁸ The combinations of innumerable nerve-cells and synapses with their spontaneous and regular rhythmical electrical activities do not suggest the qualities of a magnetic or electric "field" with its mechanical distribution of iron filings or of courses of electric currents, but rather delicate sensitivities, resonances and affiliations that tie the human brain and nervous system with subtle and enduring bonds with the sensed and unsensed cosmos. These apparently invest the mind with its open, affiliative dispositions and empathies, its blending and merging vectors.

Recent researches in neurology also show that the nervous system with its complicated neuroff sets or patterns has the formal properties to know universals, responding to symbols as their models rather than as mere particulars. The experimental

⁶ "The Biological Basis of Imagination"

⁷ Laslett (Ed.), *The Physical Basis of Mind*, p. 10.

studies of Wiener, Ashby, McCulloch and Pitts with their "cybernetic" model of the mind, resembling more the mechanism of the radar and thermostat than that of levers and gears, have become the basis of the modern neurological theory of knowledge of universals, symbols and values.¹⁰ Not fluxes of sensations and impressions, but symbols, universals, rhythms and patterns in terms of which man perceives the world as well as concepts and values of truth, beauty and goodness are apparently inherent formal attributes of the cortex and nervous system as a whole.¹¹ Rejecting the Cartesian dualism of body and mind, we may think of the nervous system as a system of intertwined threads or physical linkages and the mind as a pattern, rhythm or symbol. The physical and the mental occurrences parallel each other, and we may regard the sets of electric reaction of the brain and the sets of emphatic or affiliating dispositions of the mind as different aspects of the same process.

The Psi Function, the Subtlest Mode of Human Adjustment to the Invisible Cosmos

It is the affiliating physiological attributes of the nerve cells and synapses which make the human mind a fluent whole, conjoining and interpenetrating with the cosmos around it. Mind and cosmos belong to each other, and can only be understood together. Gardner Murphy notes the imperiousness of the "quest for form", for symmetries, or the ordering of events in time and space among children and their capacity to achieve this.¹² The overall, native integrating power or affiliating and organising capacity of the mind cannot at present be measured. Such generic capacity to "educe relations", in Spearman's terminology, has its root in the neural net or pattern of the brain which shows an empathic response to cosmic rhythms, patterns and wholes, many of which cannot be caught by the senses and intellect. The cosmos which the senses and intellect reveal

¹⁰ Wiener, "Cybernetics; Rosenbleuth and Wiener: Purposeful and Non-purposeful Behaviour," *Philosophy of Science*, 1950. By the same authors, "Behaviour, Purpose and Teleology" in *Philosophy of Science*, (1943), pp. 18-24.

¹¹ See the writer's *The Symbolic Life of Man*, pp. 82-6.

¹² *Human Potentialities*, p. 299.

does not surely represent the whole of reality for the resonating, conjoining and fusing mind. Through creative intuition and imagination human awareness can extend far beyond the ranges of the normally conscious mind that is circumscribed by biologically and socially induced needs and desires, and practical and opportunistic goals and values of life, separated from the adjustment to the cosmos-total. The biological and social self of daily adaptation does not obviously constitute the complete self.

The so-called psychic phenomena show that the mind of animal and man is far more sensitive and exploratory than what modern psychology assumes. In complex animal behaviour, especially that connected with the orientation of migratory birds and fishes, extra-sensory modes of perception are sometimes taken into account. There is experimental evidence of the psi (or psychic) function among dogs, cats and pigeons. The mass of data relating to the human extra-sensory perception is challenging. It is clear enough from the experiences as well as from the experiments that ESP (extra-sensory perception) is independent of space and time or rather of the existential spatial or temporal situation. Cases in the Duke University collection show no relationship at all between distance and the number and type of psychic experience, while there is no time arrow along with the clairvoyant experience to mark it as past, present or future. Precognition often has saved persons from their impending dangers. In ESP man does not experience any distinctive modality of sensory experience which is an essential aspect of the conscious mind. ESP is unconscious and its content or "message" is converted into one of the familiar mechanisms of common experience, such as the dream for a sleeping person and intuition, hallucination or compulsive action for the waking person. Man is not conscious of ESP as such, in the same manner as when he sees or hears or smells or feels pain.¹³ As H.H. Price observes, "They (the paranormal phenomena) suggest that the concepts of space and time do not apply to the whole of reality; that even the most material objects may have strange properties, of quite a different order from those revealed by our senses; that it would

¹³ Rhine, *New World of the Mind*, pp. 14-20.

be nearer the truth to say *extant omnia in mysterium* than to suppose that all problems are in principle soluble."¹⁴ Parapsychology raises basic questions not only whether the personality includes an extra-biological as well as an extra-physical component, whether there is a non-physical, transcendent aspect of personality producing energetic effects that cannot be explained by the laws of physical nature, but also in respect of the larger meaning and destiny for human life. What is more is that spontaneous psi (or psychic) experiences suggest the operation of a *personal* purposive agency of a kind that cannot be provided by a living individual. Both the agency and the means of manifestation or expression of purpose through physical effects or events, however, remain mysterious. Rhine suggests that any transcendent agency has to depend on psi. He observes, "Any transfer of thought from one discarnate personality to another, or to an incarnate one, would have to be on telepathic lines or else work indirectly through a psychokinetic effect of some kind. Certainly the sensori-motor system that was destroyed with the death of the body would no longer be of any help. What else would there be but psi for a spirit to use?"¹⁵ Price puts forward the cogent hypothesis that psychic phenomena such as telepathy suggest that at the unconscious level there is no clear-cut boundary between one mind and another. And the phenomena of psychopathology also seem to indicate that the human mind is not an indivisible entity either. There is some degree of dissociation or alteration in every individual self. Human mind may be regarded as a very complex series of inter-linked mental events some of which are conscious experiences and others subconscious or unconscious.¹⁶

The psi capacity with which every man is endowed, and which varies like his mystical and aesthetic sense with personality types, traits or conditions, is the subtlest, most efficient and most specialised mode of human adjustment to the invisible cosmos on a level of causality beyond the laws of the physical world. Rooted in the unconscious and not belonging to its repressed,

¹⁴ Foreword to Tyrell, *The Nature of Human Personality*.

¹⁵ *New World of the Mind*, p. 272.

¹⁶ "Parapsychology and Human Nature," *Journal of Parapsychology*, 1959.

unhealthy and dissociated phase, the psi function, truly open, purposive and future-oriented, may be considered as a special type of mystical intuition, and associated with the long-range directing system of Life itself towards unity, wholeness and transcendence. The difference between psi and mystical intuition is that the psi, though overstepping the specific spatial and temporal situation, works within the ambit of space and time, having direct relevance for physical happenings and relations, of persons in the space-and-time oriented frame. Yoga insight is, on the contrary, an unbounded and time-less experience. Psi often emerges as a by-product of mystical capacity and can be achieved or enhanced through the yogic techniques of vacation of the conscious mind, such as concentration on the one-and-the Real or Being, a dialectical resolution of all opposites, including Being and non-Being, and unison of the rhythm of breath with the pulsation of cosmos-total. All these promote a space-and-time transcending cognition. Still pertaining to, or concerned with the boundaries of the phenomenal world, psi is abjured by true mystics. There is no severer admonition of the use and display of para-normal faculties in the history of religions than that of Gautamast the Buddha. Mystical intuition and psi go hand in hand, but it is the former which is obviously more open and forward-pointed for human development. The "field" of human adjustment and fulfilment culminating in the enlargement of awareness with the higher intuitive psi functions, no doubt, extends from the visible and comprehensible physical environment and social community to the invisible and unknown cosmic patterns, osmoses and integrations. It is possible that the exploring human mind will in future discover and interiorise new patterns of order, beauty and goodness from cosmic osmoses, rhythms and balances now undiscerned, and bring the structure of the human personality in greater correspondence to the organisation of the various types and forms of matter and energy in the cosmos.

Philosophical View of the Open Person and Values

Human evolution leaps beyond the existential biological-social situation and processes of Organism-Function-and-Environment and of Man-Instrumental and Existential Values-and-Society

into the transcendence of Person-Intrinsic and 'Cosmic Values-and-Life and Cosmos-as-Wholes. This is the outcome of development and fusion of impulse, intelligence, imagination, intuition and conscience. Personality seeks progressively new dimensions of unity, harmony and transcendence. Man unendingly and indefinably strives and advances towards an ever-receding wholeness of his multi-dimensional living in the cosmos-totality. As Jaspers says, "The totality of man lies beyond any conceivable objectifiability. He is incompletable both as a being-for-himself and as an object of cognition. He remains, so to speak, "open". Man is always more than what he knows, or can know about himself".

Max Scheler long ago distinguished between the psychology and the philosophy of the Person by using the term 'function' for the sphere of psychology and 'act' for that of philosophy. Every human act according to him is 'intentional' and impregnated with spiritual meaning and value. It is only the experience of human values that invests the concept of personality with significance. Dismissing the empirical-psychological view of personality, Scheler conceives the Person as beginning with the religious intention and experience whence he derives his true relation with life and reality, and observes: "There emerges within humanity, it matters not at what stages of its existence and development, a wholly new type of being, of values and acts, in which man begins to share in a Kingdom which is to be described as over-human, and in its positive sense divine, and which has within it qualities and relations which are independent of all values given within the general realm of life, and are superior in rank to these."¹⁷

Man, his values, and his fulfilment and openness can be truly interpreted only by a combination of the empirical methods of the psychological and social sciences, that now divide among themselves the various external aspects of his behaviour, modes of living and values at different dimensions, with the normative methods of a Philosophy of Personality and Values, using the concepts of unity, openness and transcendence and the dialectical thesis-antithesis-and synthesis structure. Only a

¹⁷ Quoted in Oakely, *A Study in the Philosophy of Personality*, p. 105.

transhuman theory of personality can deal with the entire sequence of human existence, openness and transcendence through reflection, judgment of antithetic or alternative possibilities and choice grounded in comprehensive values. In man's mind, in his self-transcending, self-fulfilling and self-metamorphosing personality and values are unified many polar principles and tendencies derived from his 'multi-dimensional environment and living. Man in his personality seeks a union of opposites on a higher dimension of the psycho-biological and the social antinomies. Thus 'Self-transcendence', which implies an infinitely open and integrative value system, synthesizing all opposites in the supreme integral value-reality, is a better theoretical construct for the study of personality than 'Self-actualisation', used by modern psychologists such as Jung, Allport, Murphy, Maslow and Goldstein.

The Closed versus Open System in Personality Theory

Logically, normative value judgments enter into the various naturalistic psychological concepts of "adjustment", "integration", or "actualisation" of self. Different schools of psychology and psychotherapy stress the good, orderly and wholesome way of life and psychological health for the personality in terms of divergent intrinsic values they accept, such as "ego-strength" with Freud, "individuation" with Jung, psychological health with Allport, Maslow and Goldstein, "productivity" and "love" with Fromm, "meaningfulness and responsibility" with Frankl, "competence" with Robert White, "self-consistency" with Lecky and "search for identity" with Erikson. Psychologists, moralists and philosophers should collaborate in clarifying and formulating the needs, goals and values for the growth and maturation of personality, and scaling and orienting the higher and lower needs, goals and values for integration, cohesion and synergy. Most theories of personality are biocentric and opportunistic in the sense that they overstress order and permanence rather than spontaneity and creativity, natural processes of maintenance of balance between internal and external conditions rather than intentions, values and purposes, and social roles rather than becoming; they also exaggerate the separation of personality from the context of living and growing within

the larger cosmos. In other words, they mostly belong to a 'closed' rather than to an 'open' system, and cling to what Allport labels and cherishes as "the integumented view", placing the locus of personality exclusively within the human skin. The theory of personality must be deeply rooted in human growth, creativity and transcendence, in the cosmic status of values, and in the unlimited extension of human communion in order that it can be psychologically and socially adequate and spiritually effective.

Only a theory of intrinsic and transcendent values based on a continuity between personality, society and cosmos, between the social and the cosmic order can bridge the yawning gap between facts (scientifically observed) and values, characteristic of the current naturalistic as distinguished from Philosophical Psychology. The latter alone can provide the most comprehensive value schemata that can reconcile and fuse all opposites or contradictions of facts and values on the higher plane, and at the same time abolish the naturalistic cleavage between the world man encounters and his realm of values, or between the truth of 'Self-actualisation' and the truth of 'Self-transcendence'.

The Dialectic of Values: Self-actualisation and Self-transcendence

As a matter of fact, 'Self-actualisation' and 'Self-transcendence', Self-determination and Self-surrender (Angyal), or Self-acceptance and Other-acceptance (Rogers) are dual polar or antinomic modes of fulfilment of the human personality, as it transforms itself and transforms the other, i.e. fellow-man or cosmos in dynamic reciprocal interchange. Religion asserts the same truth as it embraces the subject-object polarity and the dialectical fusion of the antinomies of incarnation and transcendence in the Divine Personality. Man, whose total experience is always an experience of fellow-men and cosmos, and who understands self-transcendence as self-expression and self-reverence, constructs the image of God as the union of immanence and transcendence.

It is clear that intrinsic, transcendent and open values which synthesize antinomies at various dimensions are characteristics

of the essential nature of the human personality. The knowledge of values is the same as the knowledge of the real, transcendent nature of personality. Accordingly, the science of values is rooted in ontology; while because of man's discord within himself or the polarity of his principles, laws and imperatives, it is through the dialectic that the ultimate values are truly judged and confirmed in experience. Both the central concepts of self-transcendence and of essential Being or *eidos*, point to the totality of humanness without its distortion in actual existence. The ambivalence and tension in man's life between sex and violence, between prudence and reverence, and between cosmic alienation and cosmic affiliation, to which the modern vision of human nature testifies, can be resolved not at the psychological and social level but at a higher spiritual level of self-awareness, wholeness and participation. Only through the fresh, creative dialectic of self-actualisation and self-transcendence can he go beyond fragmentariness and discreteness and intellectual and emotional dissociation and conflict. At the same time his creation of intrinsic, integral and transcendent values that underlines his awareness of Being, his sense of an essential physical and spiritual unity, rests on a continuous experience of tension between antinomic tendencies in Nature, Life and Mind in all their dimensions. This is clarified by ontology which posits the antinomies of essence and existence, values and facts and spiritual Being and potentiality that are harmonised in an ultimate unity.

From man's impulse and capacity for transcendence, from the contrast he realises between what he is in fact and what he is in Essence or Being, proceed all his ethical values, laws, norms and directives, and all his art, myth and religion, admonishing, rewarding, directing and metamorphosing. The social sciences, following the empirical and naturalistic methods of the physical sciences, can neither grapple with the tasks of value exploration and analysis, nor show the path to unity and harmony within the person, between persons or with mankind and cosmos. Neither a naive biologism, nor a naturalistic psychologism nor a scientific humanism, but Transhumanism or Meta-psychology can alone lay the sound foundations of a science of human values and evolution.

A Unified Theory of Personality

Human evolution is continuously pushed forward by the dialectical march of human transcendence that exhibits a continuous oscillation or polarity between antinomic and complementary truths and values—stability and change, actuality and potentiality, incompleteness and wholeness, individualization and participation, and self-awareness and identity consciousness. This dialectic of evolution embodies at the psychological and social level the metaphysical truth of the One in the Many, of the immanence of Absolute-and-the Transcendent in finite and concrete human forms and relations. Ontology is the law of human evolution. The *nisus* of evolution comprises the co-partnership and freedom of sharing of the finite creature, man, in the transcendent meaning and purpose of the Absolute Being, who incarnates and literally works through him in history. An ontological approach to human values and development rests on the stress of the dialectic of Being and immanence of Being in world evolution, history and culture (Becoming). Human institutions and history comprise the locus where the ultimate values obtain their ontological foundation. It is metaphysics and religion which establish the identity of the One with the Many, of the whole with the part, of the transcendent with the existent.

The more quickly the social sciences assimilate the above key-notions and methods of a unified theory of personality—spontaneous, hierarchical orderliness; organismic wholeness and directedness; dynamic interchange or transaction; purposeful control, guidance and self-regulation according to universal standards in an "open" system; and complementarity or unity of universal antinomic principles and values within Nature, Society and Being, the sooner can the crisis in human civilization and the natural history of man be averted, and the *impasse* in the methodology of the social sciences resolved. In the "general" theory of personality development there converge the *biological* concept of the ever higher goals and dimensions of organisation in the evolutionary ladder, the *psychological* concept of the balance and harmonization of the opposites of self-actualisation and self-transcendence, the essence of ultimate values; the *psycho-analytic* concept of symbols as representing human

strivings for communion, wholeness and transcendence, and marking out psychic integration, maturation and fulfilment; the *axiological* concept of the hierarchies of instrumental or specific and intrinsic or transcendent values; the *philosophical* concept of the complementarity and dialectic of truths and values; and the *metaphysical* concept of personality as the locus of Being and Becoming. These embody in their singleness and togetherness the persistent, integrating and transcending human trend.

Such is the synthesis of concepts or tools of analysis of Personality-Communion-Cosmos in their essential togetherness, wholeness and transcendence—ever richer, more reciprocally interdependent and harmonious and more pervasive qualitative relations that yield human understanding of the concrete and the universal in their unity, but cannot be treated by the modern thought-pattern due to philosophical atomism. Contemporary logic is unable to cope with the rich and complex phenomenology of human personality in communion at its various dimensions as revealed by such hyphenated phrases as “personality-in-cosmos”, “being-to”, “in-between” and “ahead-of-oneself” that we encounter in contemporary philosophy, especially Existentialism. As a more humane, transcendent logic develops, the higher dimension relational unities, continuities and harmonies can be better grasped for maintaining, refining and perfecting human personality-and communion-in-the cosmic order. Every dimension of the personality-in-the cosmos and every communion or value is forward-oriented into the ever more harmonious human cosmos. This integrated structure pervades all human traits, values and experiences sustained and patterned in a functional unity. More and more philosophy in the future will be primarily concerned with the obscure and intricate process of the human personality-in-communion with the cosmos. Rejecting the mechanical or organic models of thought it will have to create new models of analysis of the human cosmos constituted of persons in ascending levels of communion or sharing of values and experiences fundamental to human existence.

The Self as an Open, Universal System

Truly speaking, the self functions as a system, as a universal

and open whole or Being. This is the subject matter not of psychology but of philosophy or ontology. This must be contrasted with the picture of the self in academic psychology as subject experiencing a series of mental states, which is the theme of associationist and behaviouristic schools. Neither the fleeting impressions of the external world perceived by the mind, nor its passing motivations and thoughts can be gathered into the self. For the process and the experience must be distinguished from the true subject. The true subject or self is self-contained and universal, and cannot be identified with the object found in knowledge and experience. It is because of the presence or immanence of the true subject or Self, the Universal Other-mind, in all individuals that we can have common experience, and know a world not ours alone, but a public world identical for all. According to Plato this natural "inter-subjectivity", "con-subjectivity" or universality in knowledge and experience is due to the individual's finite mind being the offspring of the Universal and Eternal Cosmos-mind. Kant differentiates the integrative principle from the merely phenomenal or empirical self and calls it the Transcendent Self. In India this real, universal or transcendent mind or Self is called Paramatman as distinct from the phenomenal mind or self, called the jivatman. Psychologically speaking, the Paramatman or the essential Self cannot be directly known and presented as the object without being distorted. It is the noumenal Reality, identical with Brahman (derived from the root-word *Brih*, to grow), without which there can be no jivatman. It is the all-inclusive and transcendent fullness, and is at once the ground and goal of all human knowledge and experience. It can only be inferred by the finite mind from its peculiar attribute viz. its self-effulgent, irradiative and illuminative trait that cannot belong to the states of consciousness themselves. Transcendence of the Paramatman is of no meaning without its immanence as the jivatman. The two terms 'transcendence' and 'immanence' are correlated to each other. In Indian dialectical thought "I-am" consciousness (*sat*) finds in the other, society and cosmos the same being and the same totality and harmony which it is as "I think" (*jnanam*) and "I transcend" (*anantam*). The Real Self and the empirical

self, value and existence, transcendence and immanence here merge in one. The self is not a mere biological or psychological datum; nor is it merely introspected, determinate and transitory. Socially and metaphysically the self is the Universal Other, the cosmos. The paradox of contemplation is that the self is both transcendent of experience and immanent in it.

Personality is psycho-biologically so constituted that it spontaneously transcends itself, extends into, and fuses with the environment in space and time, with the cosmos beyond itself and the finite environment. It abhors finiteness, separateness and fragmentariness, merges itself with the whole, with the Other-mind, and builds up a personal cosmos of unity, wholeness and transcendence. If it cannot establish and sustain this whole and harmonious personal cosmos, it becomes tense, sick and disorganised. In fact it cherishes, and strives for communion and identification with the Universal Other-mind, Being or Cosmos. Its sensing, knowing and reflecting on the cosmos are identical with an aspiration and will to live in a field of self-transcending experience, shareable with fellow-men, and grounded in a certain universal affiliation to the total-and-real. It is the awareness of the universal, transcendent Other or Being as the source of all things and happenings which intimates the wholeness and transcendence of Being as man's destined way of growing and becoming. Personality at its greatest depth or its highest extension is unbounded communion with cosmos. Personality is Being-in-and-with cosmos.

BIBLIOGRAPHY

- ADLER, M. J.: *Dialectics*, Kegan Paul, (New York, 1927).
- Allport, G. W.: *Personality: A Psychological Interpretation*, Holt, (New York, 1937).
- : *Personality and Social Encounter*, Beacon Press, (Boston, 1960).
- : *Becoming*, Yale University, (New Haven, 1955).
- : *Pattern and Growth in Personality*, Holt, Rinehart and Winston, (New York, 1961).
- Anderson, (Ed.): *Creativity and its Cultivation*, Harper and Bros., (New York, 1959).
- Angyal, A.: *Foundations for a Science of Personality*, Commonwealth Fund, (New York, 1941).
- : *Theoretical Models and Personality Theory*, Duke University Press, (Durham, N. C., 1952).
- Anshen, R. N. (Ed.): *Moral Principles of Action*, Harper, (New York, 1953).
- : *The Family*, Harper, (1949).
- Arendt, H.: *The Human Condition*, University of Chicago Press, (1958).
- Arnheim, R.: *Art and Visual Experience* (University of California Press, 1954).
- BAKWIN, R. M. M.: *Psychologic Care During Infancy and Childhood*, Appleton-Century, (1942).
- Berdyaev, N.: *The Destiny of Man*, Scribner, (1937).
- : *The Divine and the Human*, Macmillan, (1949).
- Bergson, H.: *The Two Sources of Morality and Religion*, Henry Holt & Co., (New York, 1935).
- : *Creative Evolution*, Macmillan, (London, 1911).
- Brightman, E. S.: *Person and Reality*, Ronald, (New York, 1958).
- Boss, M.: *The Analysis of Dreams*, Rider, (1957).
- Bowlby, J.: *Maternal Care and Mental Health*, (Geneva, 1952).
- Buber, M.: *I and Thou*, (1937).
- : *Hasidism and Modern Man*, Horizon Press, (New York, 1958).
- Bucke, R.: *Cosmic Consciousness*, Dutton, (1923).
- CANNON, W. B.: *The Wisdom of the Body*, Norton, (New York, 1932).
- Cantril, H.: *The "Why" of Man's Experience*, Macmillan, (New York, 1950).
- and Bumstead, C.: *Reflections on the Human Venture*, New York University, (1960).
- Cassirer, E.: *Language and Myth*, Harper, (1946).

PHILOSOPHY OF PERSONALITY

- : *An Essay on Man*, Doubleday Anchor Books, (New York, 1956).
- Chardin: *The Phenomenon of Man*, Collins, (London, 1959).
- D'ARCY, M. C.: *The Meeting of Love and Knowledge*, Harper, (1957).
- Dobzhansky, T.: *The Biological Basis of Human Freedom*, Columbia University Press, (New York, 1956).
- Dewey, J.: *Experience and Nature*, Open Court, (New York, 1925).
- ELIADE, M.: *Yoga Immortality and Freedom*, Pantheon Books, (1958).
- FEUER, L.: *Psychoanalysis and Ethics*, Thomas, (1955).
- Freud, Anna: *The Ego and the Mechanisms of Defence*, International Universities Press, (New York, 1946).
- Freud, S.: *New Introductory Lectures on Psycho-analysis*, Norton, (New York, 1933).
- : *Civilization and Its Discontents*, Doubleday, (1958).
- : *An Outline of Psycho-Analysis*, Norton, (1949).
- Fromm, E.: *Man for Himself*, Holt, Rinehart and Winston, (New York, 1947).
- : *The Sane Society*, Rinehart, (New York, 1955).
- : *The Art of Loving*, Harper, (New York, 1956).
- GOLDSTEIN, K.: *Human Nature in the Light of Psychopathology*, Harvard University Press, (Cambridge, 1951).
- Goudge, T. A.: *The Ascent of Life*, Allen and Unwin, (1961).
- HALMOS.: *Towards a Measure of Man: The Frontiers of Normal Adjustment*, Routledge and Kegan Paul, (London, 1957).
- Haas, W. S.: *The Destiny of the Mind, East and West*, Faber and Faber.
- Hall and Lindsay: *Theories of Personality*, Wiley, (New York, 1954).
- Harding, D. W.: *Social Psychology and Individual Value*, Hutchinson's University Library, (London, 1953).
- Hartman, H.: *Psycho-analysis and Moral Values*, International Universities Press, (1960).
- Hebb, D. O.: *The Organisation of Behaviour*, Wiley, (New York, 1949).
- Heinemann, F. H.: *Existentialism and the Modern Predicament*, Harper, (New York, 1958).
- Herrick, C. J.: *The Evolution of Human Nature*, University of Texas Press, (1956).
- Hocking, W. E.: *The Meaning of Immortality in Human Experience*, Harper & Brothers, (New York, 1937).
- : *The Coming World Civilization*, Allen and Unwin, (1958).
- : *Science and the Idea of God*, University of N. C. Press, (Oxford, 1944).
- : *Living Religions and a World Faith*, Macmillan, (1940).

- Hook, S. (Ed.): *Dimensions of Mind*, Collier Books, (New York, 1961).
- Horney, K.: *New Ways in Psycho-analysis*, Norton, (1939).
- Huxley, J. (Ed.): *The Humanist Frame*, Allen and Unwin, (1962).
- Huxley, J. S.: *Man Stands Alone*, Harper and Bros., (New York, 1941).
- : *Man in the Modern World*, Universal, (New York, 1947).
- : *Evolution and Ethics*, Macmillan, (1894).
- JAMES, W.: *The Principles of Psychology*, Holt, Rinehart, and Winston, (New York, 1890).
- : *The Varieties of Religious Experience*, Modern Library, (1942).
- Jaspers, K.: *Man in the Modern Age*, Routledge, (London, 1941).
- Jung, C. G.: *Contributions to Analytical Psychology*, Harcourt, Brace, (New York, 1923).
- : *The Undiscovered Self*, Kegan Paul, (London, 1958).
- : *Modern Man in Search of a Soul*, Harcourt, Brace, (New York, 1933).
- : *Factors Determining Human Behaviour*, Harvard Tercentenary Conference on Arts and Science, Harvard University Press, (1937).
- : *The Integration of the Personality*, Kegan Paul, (London, 1940).
- : *Psychology and Religion*, Yale University Press, (1938).
- : *The Collected Works*, Routledge, (London).
- KLUCKHOHN, C. and Murray, H. A.: *Personality in Nature, Society and Culture*, Harvard University Press, (Cambridge, 1948).
- LANGER, S. K.: *Philosophy in a New Key*, The New American Library, (New York, 1951).
- (Ed.): *Reflections on Art*, The Johns Hopkins Press, (Baltimore, 1958).
- Lecky, P.: *Self-Consistency: A Theory of Personality*, Island Workshop, (1945).
- Lewin, K.: *A Dynamic Theory of Personality*, McGraw-Hill, (New York, 1935).
- : *Field Theory in Social Science*, Harper, (New York, 1951).
- MACMURRAY, J.: *Interpreting the Universe*, Faber, (1936).
- : *Persons in Relation*, Faber and Faber, (London, 1961).
- : *The Structure of Religious Experience*, Yale University Press, (1936).
- Malinowski: *The Foundations of Faith and Morals*, Oxford University Press, (London, 1936).
- Marcuse: *Eros and Civilization*, Beacon Press, (Boston, 1955).
- Marcel, G.: *The Philosophy of Existence*, Philosophical Library, (1949).

PHILOSOPHY OF PERSONALITY

- Masserman, J. C.: (Ed.): *Psycho-analysis and Human Values*, Grune and Stratton, (1960).
- Maslow, A. H.: *Motivation and Personality*, Harper, (New York, 1954).
- : *Towards a Psychology of Being*, D. Van Nostrand, (New York, 1962).
- (Ed.): *New Knowledge in Human Values*, Harper, (New York, 1959).
- Mead, G. H.: *Mind, Self, and Society*, University of Chicago Press, (Chicago, 1934).
- Medawar, P. B.: *The Uniqueness of the Individual*, Methuen (London, 1957).
- Montague, A.: *The Direction of Human Development*, Harper, (New York, 1955).
- Moore, C. A. (Ed.): *Essays in East-West Philosophy*, University of Hawaii Press, (Honolulu, 1951).
- Moustakas, C. (Ed.): *The Self*, Harper (1956).
- Mukerjee, R. K.: *The Symbolic Life of Man*, Hind Kitabs, (Bombay, 1959).
- : *The Dynamics of Morals*, Macmillan, (London, 1952).
- : *The Horizon of Marriage*, Asia Publishing House, (Bombay, 1951).
- : *The Philosophy of Social Science*, Macmillan, (1960).
- Murphy, G.: *Personality, A Bio-social Approach*, Harper, (1947).
- : *Human Potentialities*, Basic Books, (New York, 1958).
- NELSON, B. (Ed.): *Freud and the Twentieth Century*, Allen and Unwin, (London, 1958).
- Niebuhr, R.: *The Self and the Dramas of History*, Faber, (1956).
- : *The Nature and Destiny of Mind*, Scribner's, (1947).
- Needham, J.: *Time; The Refreshing River*, Allen and Unwin, (London, 1943).
- Nouy, L. D.: *Road to Human Destiny*, Longmans, (1955).
- PERRY, R. B.: *The Realms of Value*, Harvard University Press, (1954).
- Polanyi, M.: *The Study of Man*, Routledge and Kegan Paul, (1958).
- : *Personal Knowledge*, Routledge and Kegan Paul, (1959).
- Progoff, I.: *Jung's Psychology and its Social Meaning*, Grove Press, (New York, 1955).
- RADHAKRISHNAN: *An Idealistic View of Life*, Allen and Unwin, (London, 1937).
- : *East and West in Religion*, Macmillan, (1933).
- and Raju: *The Concept of Man*, Allen and Unwin, (London, 1960).
- Rapaport: *Organisation and Pathology of Thought*, Columbia University Press, (New York, 1951).
- Rhine, J. B.: *New World of the Mind*, McLeod, (1954).

- Riesman, D.: *Individualism Reconsidered*, The Free Press, Glenco, (Illinois, 1954).
- : *The Lonely Crowd*, Yale University Press, (New Haven, 1950).
- Rintelen, J. von: *Beyond Existentialism*, Allen and Unwin, (London, 1961).
- Royce, J.: *The Philosophy of Loyalty*, Macmillan, (New York, 1908)
- Ryle, G.: *The Concept of Mind*, Hutchinson, (London, 1949).
- SARTRE, J. P.: *Being and Nothingness*, Philosophical Library, (New York, 1956).
- Schaer, H.: *Religion and the Cure of Soul in Jung's Psychology*, Ballingen Series, (1954).
- Sherif, M.: *Psychology of Social Norms*, Harper, (New York, 1936).
- and Cantril, H.: *The Psychology of Ego-Involvement*, John Wiley & Sons, Inc., (New York, 1947).
- Schilder, P.: *Mind: Perception and Thought in Their Constructive Aspects*, (Columbia, 1942).
- Schilpp, P. A. (Ed.): *The Philosophy of Karl Jaspers*, Tudor Publishing Co., (New York, 1957).
- : *The Philosophy of A. N. Whitehead*, Tudor Publishing Co., (New York, 1951).
- : *The Philosophy of Radhakrishnan*, Tudor Publishing Co., (1952).
- Schuon, F.: *Language of the Self*, Ganesh & Co., (Madras, 1959).
- Seidenberg, R.: *Post-historic Man*, University of North Carolina Press, (1950).
- Singh, Baljit (Ed.): *The Frontiers of Social Science*, Macmillan, (1956).
- Sinha, J.: *Indian Psychology*, Kegan Paul, (London, 1934).
- Solley, C. M. and Murphy, G.: *Development of the Perception World*, Basic Books Inc., (New York, 1960).
- Sol Tax (Ed.): *The Evolution of Man*, University of Chicago Press, (1960).
- : *Issues in Evolution*, University of Chicago Press, (1960).
- Sorokin, (Ed.): *Forms and Techniques of Altruistic and Spiritual Growth*, Beacon Press, (1954).
- Stern, William: *General Psychology from the Personalistic Standpoint*, Macmillan, (New York, 1938).
- Suttie, I.: *Origins of Love and Hate*, Kegan Paul, (London, 1935).
- Suzuki, D. T.: *Studies in Zen*, Rider, (London, 1955).
- : *Mysticism: Christian and Buddhist*, Harper, (New York, 1957).
- : *Essays in Zen Buddhism*, Rider, (London, 1950, 1953).
- TAGORE, R. N.: *The Religion of Man*, Allen and Unwin, (London, 1931).
- Tillich, P. J.: *Love, Power and Justice*, (Oxford, 1954).

PHILOSOPHY OF PERSONALITY

- Tyrrell, N. M.: *The Nature of Human Personality*, Allen and Unwin, (London, 1954).
- WADDINGTON, C. H.: *The Ethical Animal*, Allen and Unwin, (London, 1960).
- Weiss, P.: *Man's Freedom*, Yale University Press, (New Haven, 1955).
- Whitehead, A. N.: *Adventures of Ideas*, Macmillan, (New York, 1933)
- Whyte, L. L.: *The Next Development in Man*, Holt, (New York, 1948).
- Wiener, N.: *Cybernetics*, Wiley, (New York, 1948).
- : *The Human Uses of Human Beings*, Mifflin Co., (Boston, 1950).
- ZAEHNER, R. C.: *Mysticism Sacred and Profane*, (Oxford, 1957).
- (Ed.): *Living Faiths*, Hutchinson, (London, 1959).

INDEX

- ADLER, M., 150
 Adrian, 211
 Alexander, F. 84, 120
 Alexander, S., 134
 Alpha rhythm, 156-7
 Allport, 13, 39, 41, 45; central function of self-knowledge little understood, 51; propi-ate striving, 34
 Anderson, 200
 Androgynous wholeness of personality, 80-1, 86-8
 Angyal, 25, 31-2; homonymy, 31
 Anshen, 88
 Aristotle, 88, 114
 Arnheim, 152
 Art, and human nature, 119; embodying human sensitive-ness to natural rhythms and continuities, 144-5; expression of kinesthetic feelings and sentiments, 119-120, 153; gene-sis of, in non-practical values and experiences, 146-7; rhy-thms and continuities, 144-6; rhythm and form, 152, 160-161; rooted in the unconscious mechanisms of restitution, 96
 Asanga, 115
 Averroes, 165

 BAKWIN, 74
 Balfour, 125
 Barron, 41
 Baul, 181-82
 Bayer, 151
 Behaviouristic psychology, in-adequate for the interpretation of personality, 2-4, 20-21, 23-4
 Being, Becoming, accents or levels of, in philosophical reli-gion, 182-3; as cosmos, 206-7; embodied in elevated love, 88; metaphysics and ethics of Be-ing as Becoming or Process, 6-8, 131-3, 138, 186-8, 199-200; of philosophical religion, 182-3; polarity of male and female principles in, 86-8; springs of, 30, 141; universal incarnation and transcendence, 183-5
 Bender, 74
 Bennett, 139
 Bergson, 13, 40, 53; intuitive vision, 61, 203; transcendence of stereotyped experience, 143
 Berlyne, 144
 Bhagavad Gita, 115-26
 Bhagavata, 115-6, 130, 173, 181-83,
 Bleuler, 38
 Boss, 47
 Bowlby, 74, 94
 Bridgman, 176
 Brightman, 49
 Brown, 140
 Buber, 184; vertical self, 17
 Buddha, Buddhism, 122, 124-5, 172-4, 179; Buddhist texts, 158-9, 172, 181, 192-3; Zen, 181, 190

 CALVIN, 115
 Cantril, 24, 46
 Care, 201-2
 Carus, 136
 Cassirer, 59, 60

Causality, law of, in West v. law of integral rhythm or harmony in East, 161-2

Chanakya-sloka, 115

Chardin, 176

Charvaka, 122

Child-mother relation, affective ingredient for social relations, 75-8; warped in modern industrial civilization, 74-7

Christianity, 122, 172-5, 190

Cobb, 147

Compassion, 135; the law of laws in East, 157-9, 191

Confucianism, 123

Conger, 203

Conscience, 'super-ego, and care, 201-2; different types and phases of, 100-2; hierarchical system of, 102-4; integration of theories of, 98, 104; interchange with culture, 94-7; its genesis and evolution, 91-3, 195-8; normal and abnormal, 98-102; psycho-biological roots of, 96-7

Cosmic, cycles of the world-ages, 163; infiltration and affiliation, 144-6, 162-4; man, end-result of evolution, 190-4; myths, 124-6; neurological basis of cosmic values and potentialities, 210-2; rhythms, 139-47; separation and anxiety, 4, 26, 153-5, 205; wholeness in religion, 124-6; wonder, 119-21

Cosmicization, as revealing human status and potentialities, 155-9

Cosmology, and the inadequacy of human intellect, 170; its challenge to religion, 178-9

Cosmos, and personality, 1, 7, 10-12, 18, 28-36, 65-7, 153-7, 159-61, 164-7; as Being, 206-7;

community of, 138; human or personal, 180-2, 185-7, 192-4, 203, 206-10; incalculable, and its demand, 178-9; meaningless and purposeless, 177; Person-Values-Cosmos triad, 12, 29, 48-50, 95, 152-4; preordained unity and order of, 136

Crowd self, 43-4

Cybernetics, 211-2

Cyclic view of history, 163

D'ARCY, 87

Dadu, 89-90

Descartes, Cartesian separateness and solitariness of self, 11-2, 207-8, 212

de Waelhens, 26

Dewey, 12-3, 38; stress of the ego in ethical theory, 91; view of open, triadic transactions (with Bentley), 18, 154

Dharma, 158, 161

Dialectics, definition of, 150; of biology and transcendence, 34-8; of cosmic isolation and affiliation, 155; of self-actualization and transcendence, 218-9; rhythms and norms in different dimensions of human evolution, 149-50; true and universal dialectic, 170-1

Dissociation between self and self-values, 41-2

Donovan, 145

DuBois, 76

EASTERN v. WESTERN mode of definition of personality, 4-6, 64-7, 182-5

Eckhart, 115-7, 131

Eddington, 144, 178

Epicurus, 122

Epistemic curiosity, (Berlyne),
144
Eternity, genesis of sense of,
122-4
Ethics, a mechanism of personal
and group adaptation, 104-9
Eu-psyhic person, concept of,
24, 37-41
Evolution, macrocosmic and mi-
crocosmic, 204-6; transhuman
trend of, 203-4
Existentialism, 82, 137, 201-2,
205, 220-21,
Extra-sansory perception, 213-5

FECHNER, 177

Freud, Anna, 92

Freud, Freudianism, 21-4, 38, 56,
86-9, 91, 120; compulsive
sexuality, 71-2; genetic ap-
proach to ethics, 92-4, 98;
inadequacy for the interpreta-
tion of personality, 21-4; libido
and Indian thought, 84-5; love
as psycho-pathological, 80;
oceanic feeling, 46; need of its
social and institutional orienta-
tion, 95, 98-100

Fromm, 32, 89, 116

GERARD, 211

Ginsberg, 98

Goldfarb, 74

Goldstein, intrinsic growth ten-
dencies of personality as a
whole, 25, 34

Group experience, and morality,
107-10

HALMOS, 41

Harding, 42

Hartman, 92

Head, 34

Hearn, 125

Hebb, 207

Heest, 153

Heidegger, 137; theory of con-
science and care, 201-2

Heisenberg, 137

Herrick, 65, 145

Hinduism, 122-4, 131-3, 172-4
79, 181

History, 163, 184

Hobhouse, 98

Hocking, 13, 124, 137, 179, 184;
inadequacy of psychology for
the revelation of mind, 3, 54

Homeostasis, homeostatic balance,
45, 94, 140,* 149-50

Human evolution, 1-3, 67, 142-3

Huxley, 68, 202

IMMORTALITY, genesis of the sense
of, 122-4

Indian cosmic man, Jibanmukta
and Bodhisattva, 184-7, 190,
192-3

Instrumentalism, 38

Integration, and transcendence
of personality, 2-7, 50-3, 57-8,
66-7, 84-6, 166-7, 169, 171;
of the goals and values of sex
and love, 68-70

Inter-individual unity of self, 46,
221

Intuition, and Yoga, 61-2; as an
instrument of knowledge, 53-5,
59-61; as key to the cognition
of personality in East, 4;
basic function of, in person-
ality growth, 62-3, 203; its
psychological interpretation, 57-
8; its relation to the unconsci-
ous, 55-6; neglected in psycho-
logy, 63-4

Intuitive vision, inseparable from
cosmos-reality, 61-2

Islam, 122

Isomorphism, 141, 148, 152

INDEX

JAMES, 50, 9170; distinction between the material, social and spiritual selves, 16

Jaspers, 63-64

Jeans, 178

Jennings, 154

Jones, E., 85

Jones, W., 130

Jordan, 177

Jung, 13, 120; inadequacy of his theory of personality, 4; mistaken identification of the unconscious with the transcendent consciousness, 167-8; personality-integration v. samadhi, 169; religion based on depth-psychology v. yoga, 166-7; theory of Anima and Indian Tantrikism, 80-4; transcendent function of personality, 4

KANT, KANTISM, 5, 50, 62, 91, 114

Kaplan, 91

Karma, 122, 162

Kierkegaard, 205

Kinesthetic sentiments, associated with sense of wholeness, order and beauty, 119-20, 153

Klein, 96

Kohler, 72

Kruse, 182

LANGER, 145

Lecky, 41

Lewin, 5, 154

Love, as transcendent experience, 78-80; consummation in reverence and compassion, 88-90; different from sexuality, 68-9; eschewing of normal tenderness from, and its effects, 76-8; Freud's theory of love and integration of

personality compared with Indian, 84-6; its multi-dimensional functions and values rooted in mammalian descent, 70-3; Jung's theory of love and integration of personality compared with Indian, 80-4
Loyalty, morality of, 108, 112-5, 128-30

Luther, 29, 115

MALINOWSKI, 128

Man, the open, transcending animal, 1-3, 12, 29-30, 48, 50, 96, 153, 156-7

Marcel, 53-54

Maritain, abstractive intuition, 62

Maslow, 25, 31-2, 39, 41, 46, 57, 200; low-ceiling, jungle psychology, 21; mystic experiences, peak-experiences, 47, 58, 71; self-actualization v. self-transcendence, 26-34, 39, 50-2

McQuitty, 21

Meaningless and purposelessness of cosmos, 177-9

Montagu, 75

Mookerji, 161

Moore, 183

Moral evolution, dimensions of, 105-10, 117-8

Moral imperatives, scale of, 111-2, 115-8

Moustakas, 208

Muensterberger, 76

Mukerjee, 148, 161, 198, 212

Murphy, 52, 98, 119, 120, 147, 212; intuitive matrix, 57-8; man's inter-individual unity, a phase of man-cosmos unity, 46; Western derogation of unity of personality with cosmos, 4, 31

Murray, 96

- NEEDHAM, 150
- Negative entropy, 201
- Niebuhr, 33, 110
- Nietzsche, 88, 91, 102, 186
- Normal personality, co-operation between psychology and ethics necessary, 45; definitions of, 38-41
- Northrop, 39
- OEDIPUS COMPLEX, 75-6
- Okland, 65
- Openness, open system, meanings of, 200-1
- Open personality and values, 6-7, 17-9, 198-201; directives and end-products of cosmic evolution, 208-10; philosophical view of, 215-9, 221-3; v. closed system, 216-7
- PATANJALI, 61
- Personalistic school, 3
- Personality, Person, biological, 15-6, 26, 42-3; cosmic, 17-9, 28-34, 44-8; cosmic affiliations of, 139-41, 147-8, 159-60; dialectical development of, 149-50; genesis and development of, 195-8; homeostatic balances and norms at different dimensions of, 149-50; -in-communion, 6, 184, 207-9, 220-1; intuition as basis of growth and fulfillment of, 62-3; moral principle and conscience in relation to dimensions of, 198-9, 113-4; multi-dimensioned, 1-3, 15, 25-8, 34-6; open v. closed system, 216-7; phylogenetic basis of, 143; philosophical view of, 215-8; sex-meanings and values as function of, 70-2, 90; social, 16-7, 43-4; theory of, philosophical, not psychological nor sociological, 10-2, 50-3, 64-7, 141-2; transcendent, 17-9, 28-34, 44-8; unified theory of, 219-23
- Personality-Values-Cosmos, 8, 12, 29, 48-50, 95-6, 153-4
- Petrovitch, 151-2
- Philosophy, Chinese, 8, 10, 54, 56-7; Indian, 10, 51, 59, 61-2, 65-6, 132-3, 160-63, 165-6, 180; of personality, its major tasks, 7-13, 141-3, 190; original aim directing human values and fulfillment now belied, 11-2
- Piaget, 98, 106
- Plato, 114; bi-sexual wholeness of personality, 87; inter-subjectivity, 221; Platonism, 78; transcendence of Eros, 79, 89
- Plotinus, 151
- Po-chu-i, 54
- Polony, 30
- Price, 213-4
- Propriate striving, 34
- Prudence, morality of, 108, 111, 128-9
- Psi function, 212-3; as the most specialized mode of response to cosmos, 214-5
- Psycho-analysis, Freudian metapsychology, 22, 91-2; inadequacy of, 21-3, 97-8; need of its social orientation, 94-5
- Psychology, its evasion of the question of man-cosmos relations, 31; limitations of, 2-4, 20-28, 45-8, 64-5; meta-psychology, (Indian), 7, 142-219; need of orientation into epistemology and theory of values, 141-3
- Puranas, 163, 173

RADHAKRISHNAN, 165; criticism of Western subjectivism, 208
Ramakrishna, 188-9
Rapaport, 60
Religion, as corrective of the night view of nature, 177-9; as instrument of morality, 128-30; as man's sense of the cosmic and the transcendent, 120-21, 124, 126; challenge of modern physics to, 175-6; convergence in metaphysical truths, images and symbols, 171-5; differentiation between doctrine and metaphysical truth, 165-6; failure of its social role, 130; its relation to human nature and fulfilment, 119-20, 204-5; its scaling of needs and values, 121, 126-8; its ultimate mystery, the root of reverence, 135-8, 164; mystical, 127, 134, 145; philosophical, and its dialectic, 132-4; providing guidance for personality development, 164; psychological and symbolic, of Jung, 166-71; similar emotional approaches to deity, 174
Rhine, 214
Rhythm, and archetype of, embodying mode of Being, 152; as general laws of life and mind, 139-40; as key to the genesis of speech and the arts, 144-7; at different dimensions with their dialectics and norms 149-50; bio-physiological, social and metaphysical, as echoes of Being and Becoming, 139-41, 148-50; clue to the goodness of form and order, 152; general laws of, in relation to personality growth, 141-3; investing man-and-cosmos relations with transcendent order and beauty,

147; model of brain, 157; neurological and psychological basis of the sense of, 147-9; primordial, transcendent, 161; smaller rhythms adapted to larger rhythms, 148; v. causality in East and West, 160-1

Rickman, 96

Riesman, 44

Rita, 161

Roheim, 69

SAHAJA, 182

Samadhi (Yoga), its techniques, 168-9, 172-5, 179-82

Sankara, 29

Santayana, 79

Sartre, 32

Schilder, 140

Scheler, 137, 215

Schuon, 189

Science, and religion, 135-6, 164-6, 175-6; its conscious response to cosmic demand, 179; its picture of quality-less, impersonal cosmos, 177-8; its reverential spirit, 137

Self-awareness, of man and animal, 1, 7, 195-6

Self-transcendence, 1, 7, 10-11, 28-30, 32-4, 46-8; and self-actualization, polar modes of fulfilment of personality, 218-9; importance of, in psychology and philosophy, 50-2; in non-theistic mysticism, 131-3; its identity with sense-datum, 174-80; levels of, 143-4; mystical in different religions, 171-3; psychological roots of, 31-2, 50-53, 205; source of metaphysical insights, 69-70

Separation anxiety, 75

Sex, immaturity and neurosis, 73-4; Indian erotology, 79, 84;

in human evolution, 68-72; personality, and love, 71-2, 75, 86-90; personality, and society, 77-8

Sheffer, 23

Sheriff and Cantrill, 46

Sherrington, 140

Simmel, 38

Social science, 12, 64, 98, 219-20

Somatic self, 42-3

Sorokin, 47, 98, 144

Spearman, 212

Spinoza, 29, 116

Starling, 154

Sufism, 50

Suttie, 76

Symbolical psychology, 81

TAGORE, 90, 182

Tantrikism, 167-9

Theism, Oriental and Occidental, 133-4

Transcendence, 17-9, 26-36, 39, 50-52, 62, 169-70, 179, 202-5; and immanence correlated to each other, 222

Transhumanism, basis of science of human values and evolution, 219; meaning of, at different dimensions, 202-8; trend of evolution, 203-4

Transistasis, 45, 205-6

Trinity in the major religions, 172-3

UNCONSCIOUS, super-conscious, 119-20, 167-9

Universal incarnation, compassion, salvation, 183, 193

Upanishads, 66, 87, 131-2, 151, 180, 190

VALUES, value theory, 8, 12, 19-21, 28, 38-42, 48-50, 95-6, 141-3, 153-4, 182, 217; genesis and schemata of, 195-8

Vedanta, 12, 29, 50-51, 54, 59, 61, 132, 133, 179-80, 190

Vertical self, 47, 32

WANG SHAU-JEN, 57

Weise, 98

Weizsacker, 136

Whitehead, 13, 111; intuition as revealing absoluteness and togetherness of experience, 53; society of societies of societies, 203

Whyte, L.L., 152

YOGA, 72, 155-7, 190; intuition, 61-2

ZAEHNER, 166-7

Axionoetics
Valuational Theory of Knowledge
A. G. JAVADEKAR

In this book the author makes a plea for a re-orientation of epistemic enquiry. The basic point of view from which the human institution of knowledge is approached is axiological. This is in direct and challenging opposition to the positivist method of outlook. Since the various philosophical positions differ in their starting points, there is no reason, says the author, why one should not start with the elementary principle of value rather than that of fact, as the experience of value is at once immediate and fundamental in the human experience and universal as well as meaningful in its appeal.

Axionoetics is an initiation of a distinctive discipline which is bound to have a far-reaching influence upon the contemporary and future thought in all the departments of human knowledge.

Demy 8vo.

204 pp.

Rs. 16.00

History and Philosophy of Social Work in India

Edited by

PROF. A. R. WADIA, D.LITT., M.P.

The need for a comprehensive and authentic book on the subject was felt long ago by the students and teachers. In this book different aspects of the social work have been presented in the context of the Five Year Plans.

The work is the result of extensive research and its chief merit lies in focussing the attention not only on what has been achieved in the past but what should be done in future both in planning and administration in social field in our country.

Demy 8vo.

536 pp.

Rs. 25.00

The Cosmic Art of India

In Press

RADHAKAMAL MUKERJEE

This book is a magnificent contribution to the study of Indian Art and Culture. It introduces a stimulating line of thought from the viewpoint of both theoretical principles and aesthetic values guiding Indian art style and traditions through the centuries. Dr. Mukerjee's versatility as an author has led to numerous publications on Philosophy, Social Sciences, Art and Religion.

Written in a lucid manner, critical and appreciative, the book contains a number of art plates, specially reproduced to present this volume as a work of great significance.

Crown 4to.

About 270 pp. with over 100 plates.

About Rs. 50.00

ALLIED PUBLISHERS PRIVATE LIMITED
BOMBAY — NEW DELHI — CALCUTTA — MADRAS
LONDON — NEW YORK